THE
# Commonweal

NOVEMBER 4, 1949

## 25th Anniversary Issue

## THE WAYS OF FAITH
Jacques Maritain

THOMAS MERTON · DOROTHY DAY

H. A. REINHOLD · MICHAEL WILLIAMS

GEORGE N. SHUSTER · DAVID DUBINSKY

JULES ABELS · VICTOR REUTHER

JOHN QUINCY ADAMS · J. F. POWERS

VOLUME LI 15C NUMBER 4

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# LEHMAN—AN IDEAL SUCCESSOR

FORMER Governor Herbert H. Lehman is campaigning for election to the United States Senate to fill the seat left vacant by the resignation of Robert F. Wagner from the upper national legislative chamber.

Four times Governor of New York State and a top administrator, Herbert Lehman's reputation as one of the leading Americans of this generation is firmly established on a national level. His broad, humanitarian outlook on world affairs, admirably reflected during his two years of directorship of UNRRA—United Nations Relief and Rehabilitation Administration—shortly after the war, is matched by a record of authentic liberalism in domestic affairs.

THE contest between Herbert H. Lehman and his Republican opponent, John Foster Dulles, is being watched very closely all over the country as a duel between the Truman Fair Deal and the extreme right in national politics. A victory for Dulles would spell a victory for the Old Deal, in and out of Congress; it would provide grist for the reactionary mill in Congress and place additional roadblocks in the path of progressive legislation.

Governor Lehman, on the other hand, is ruggedly and uncompromisingly for the President's Fair Deal as he was for the New Deal during the Roosevelt era. A victory for him will strengthen all liberal forces in Congress and will encourage progressive thought and action everywhere in the country.

LEHMAN must win this contest, and win it overwhelmingly. John Foster Dulles and his patrons and inspirers must, above all, be taught the lesson that bigotry and thinly-veiled religious issues are "damaged goods" in the Empire State.

Lehman's election to the Senate should strengthen the liberal cause not only in New York but all over the land. A more ideal successor to the seat held for 23 years by "Bob" Wagner can hardly be imagined.

**INTERNATIONAL LADIES' GARMENT WORKERS' UNION**

Published weekly and copyrighted, 1949, in the U. S. A., by The Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N. Y. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the act of March 3, 1879. U. S. and Canada, $7 a year; Foreign, $8. Single copies, 15c. Printed in U. S. A.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

***In twenty-five years*** *— many books are published and forgotten. At Devin-Adair, while we are not seers or prophets, we try to choose books of integrity and permanent value. Many of our books of other years are still in good demand, and we believe that some of our new books will be going strong twenty-five years from now, along with* **The Commonweal.**

*Fall Books, 1949*

**THE GANDHI SUTRAS:**
***The Basic Teachings of Mahatma Gandhi***
**edited by D. S. SARMA**

What Gandhi had to say, in his own words: On God and immortality, on a just government, on village industries. A spiritual and social testament. **$2.50**

**THE ROAD AHEAD:**
***America's Creeping Revolution***
**by JOHN T. FLYNN**

A hard-hitting analysis of America's march towards Fabian socialism. Everybody's talking about it. **$2.50**

**TARRY FLYNN**
**by PATRICK KAVANAGH**

A robust and significant novel of Irish rural life by one of Ireland's most interesting young poets, written with vital insight and humor. **$2.75**

**MAKE FRIENDS WITH YOUR LAND**
**by LEONARD WICKENDEN**

A chemist's study of the importance of organic farming; especially significant for its material on antibioties and trace elements. Illustrated. **$2.50**

**THE AWL-BIRDS**
**by J. K. STANFORD**
**illustrated by A. M. HUGHES**

The perfect Christmas gift for those who like birds: A distinguished novelette in the W. H. Hudson tradition, beautifully illustrated, gift format. **$2.00**

*Earlier Publications*

**HONOR YOUR PARTNER**
**compiled and edited by ED DURLACHER**

81 American Square, Circle & Contra dances, with complete instructions for doing them. Words, music, calls, and a 64-page picture sequence treatment of fundamental dance figures. The most complete and basic square-dance book ever published, in large format, 9x12, for use at piano. **$7.50**

**THE IRISH: *A Character Study***
**by SEAN O'FAOLAIN**

The best short study of Irish history and the development of the Irish people; profound, witty, challenging to smug and conventional attitudes. **$2.75**

**MODERN CHRISTIAN REVOLUTIONARIES**
**edited by DONALD ATTWATER**

Studies of the life and thought of Chesterton, Gill, Kierkegaard, C. F. Andrews, Berdyaev. Each essay is by a different author-expert. Illustrated. **$4.00**

**THE RELIGIONS OF DEMOCRACY**
**by FINKELSTEIN, ROSS and BROWN**

Judaism, Catholicism and Protestantism in Creed and Life. A standard handbook for comparative religion and mutual understanding courses and seminars. **$2.50**

**THE POPE'S PLAN FOR SOCIAL RECONSTRUCTION**
**by DR. CHARLES C. BRUEHL**

A brilliant analysis of the great Encyclicals of Pius XI, never more needed than today. **$3.00**

**THE GREAT BOOKS:**
***A Christian Appraisal***
**edited by HAROLD C. GARDINER, S. J.**

Sixteen essays on the Great Books Foundation First Year Readings. Standard for the course. **$2.00**
Volume II in press. **$2.50**

**LETTERS OF ERIC GILL**
**edited by WALTER SHEWRING**

Over 300 letters by Eric Gill to artists, clergy, editors, and intimate friends—a perfect supplement to his AUTOBIOGRAPHY, $3.50—and essays, IT ALL GOES TOGETHER, $3.50—which we also publish. Illustrated. **$5.00**

**THE BOOK OF MARGERY KEMPE (1436)**
***A Modern Version, by* W. BUTLER-BOWDON**

The first known autobiography in English, by an extraordinary religious mystic; a new revelation of medieval life of first importance and interest. **$3.75**

**1000 YEARS OF IRISH POETRY**
**edited by KATHLEEN HOAGLAND**

A definitive anthology ranging from the 4th Century bards to the present-day moderns. 570 poems. Introductory essays, biographical notes on poets, indexes. **$5.00**

**NEW IRISH POETS**
**edited by DEVIN A. GARRITY**

Representative selections from the work of 37 contemporary Irish poets, hitherto unpublished in America. Illustrated with woodcuts, photographs. **$3.50**

**THE DEVIN-ADAIR COMPANY** ***Publishers,*** **23 E. 26th St., New York 10, N. Y.**


LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

## Books of lasting value from HARCOURT, BRACE

# T. S. ELIOT

*Winner of the 1948 Nobel Prize in Literature*

### NOTES TOWARDS THE DEFINITION OF CULTURE

"It is noble and inspiring and wonderfully stimulating to all who are trying to understand the human situation as it is."—Dorothy Canfield Fisher. $3.50

### MURDER IN THE CATHEDRAL

A dramatization in verse of the murder of Thomas Becket at Canterbury. $2.00

### SELECTED ESSAYS

The best essays from *The Sacred Wood* and *For Lancelot Andrews,* with the whole of *Dante* and *Homage to John Dryden.* $4.00

### COLLECTED POEMS

Contains all the verse in *Poems*: 1909-1925, plus a generous selection of later work, including *Ash Wednesday, Ariel Poems, Burnt Norton* and Choruses from *The Rock.* $3.00

•

ROBERT

# LOWELL

*Winner of the 1946 Pulitzer Prize in Poetry*

### LORD WEARY'S CASTLE

The prize-winning collection; 42 poems revealing a distinctive lyric accent and an intensely experienced inner life. $2.50

•

GEORGE

# ORWELL

### NINETEEN EIGHTY-FOUR

The best-selling novel of an all too possible future. "As a prophecy and a warning it is superb."— *N. Y. Times* $3.00

### THE GREAT STORY

The story of Christ's life in an unbroken narrative, in the wording of the Douay version, selected from the four gospels. *Full color reproductions of* 15 *famous paintings.* $1.75

## *Two famous best-sellers by*

# THOMAS MERTON

### THE WATERS OF SILOE

"If one wants to walk for a few hours in a world that is unworldly, if one want to retreat in silence to a deeper communion with the Creator, if one wants to escape from the aridity of worldliness, drink deeply of *The Waters of Siloe.* Here one will find a quenching potion for spiritual thirst."
—Rev. THOMAS A. MEEHAN, S.T.L.
*Chicago Sun-Times*

"The story is not only informative but inspiring and elevating."—*America*

75,000 copies in print.
*Illustrated.* $3.50

### THE SEVEN STOREY MOUNTAIN

"A profoundly moving spiritual document . . . It is undoubtedly one of the most significant accounts of conversion from the modern temper to God that our time has seen."
—*America*

"The most important Catholic book yet published in America. It should be read by every literate person in the United States."
—*Catholic Mirror*

305,000 copies in print. $3.00

*At all bookstores*

**HARCOURT, BRACE AND COMPANY** • 383 Madison Ave., N. Y. 1


LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

WIDE WORLD PHOTO

CARDINAL MINDSZENTY

Here you can read for the first time the details of how his weird transformation was planned and executed.

# THE CARDINAL'S STORY

## *The Life and Work of Joseph, Cardinal Mindszenty, Primate of Hungary*

By STEPHEN K. SWIFT

THE MOST DRAMATIC episode yet enacted in the uncompromising struggle between Christianity and Communism was the mock trial of Cardinal Mindszenty. In this book a well-known journalist has ripped aside the Iron Curtain and focused the light of truth on that shocking event. He has combined the reports of 42 eye witnesses—court officials who were present at the Cardinal's trial, a colonel in the secret police who witnessed his torture, and many others—to form the *complete* story of the Cardinal's life, from his youth to the pain-racked climax. The book also contains a selection of his personal documents; a word-by-word transcript of the trial; statements by experts on legal and political aspects of the trial; and, as a prologue, Cardinal Spellman's magnificent sermon on Cardinal Mindszenty.

*Published Nov. 7* $3.75

## The Champlain Road

BY FRANKLIN DAVEY MCDOWELL

It is just 300 years since five Jesuit missionaries met glorious and tragic martyrdom during the death struggle of the Huron Nation in Canada. This new edition of a fine historical romance is set against the background of that gory conflict between Hurons and Iroquois. It tells an exciting and deeply moving story of courageous self-sacrifice. $3.75

## The Life and Teachings of Jesus Christ

BY JULES LEBRETON, S.J.

The author of *The History of the Primitive Church* here tells, with remarkable clarity and deep reverence, the story of Christ's mission as revealed in His life and teaching, in the training of His apostles, and the foundation of His Church. Two volumes in one. $4.50

## The Teaching of the Catholic Church

EDITED BY CANON GEORGE D. SMITH

A complete survey of Catholic doctrine now available in two convenient volumes. In these volumes outstanding theologians present the complete dogma of the Church in language which is easily understood. An invaluable reference work which should be in every Catholic home, on every priest's desk. $12.50 per set

## A Popular History of the Catholic Church

BY PHILIP HUGHES

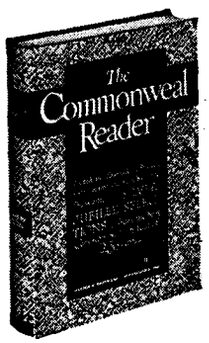
This is the whole picture of the growth and development of the Church from the time of the beginnings of Christianity down to the present. Great men of the past come alive and famous events move like a glorious panorama through these fascinating pages. A splendid historical survey. $3.50

*At all bookstores* THE MACMILLAN COMPANY

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

*A Silver Jubilee Selection from* THE COMMONWEAL'S *first twenty-five years:*

# THE Commonweal Reader




*Edited by* **EDWARD S. SKILLIN**
*with an introduction by* **ANNE FREMANTLE**

The first printing of THE COMMONWEAL READER, composed of pieces which the editors consider especially representative and pertinent, is almost sold out. Here is a list of what you will find in this attractive volume:

## ACTUALITIES

The Trappists Go to Utah, Thomas Merton
L'Americano, John Cogley
How I Ran out on Carrie Nation, E. A. Braniff
A Poet Is Brought Home, Padraic Colum
The Old Fox Hunter, J. L. Benvenisti
Manon, Franz Werfel
From the Eternal City, Michael Williams
Sister Margit, Hal Lehrman
The Elect and Unwelcomed, C. G. Paulding
A Note on Eugene O'Neill, Richard Dana Skinner
Death and Life, Jean C. de Menasce

## PERSPECTIVES

On Modern Intolerance, James N. Vaughan
The Hallowing of All Life, H. A. Reinhold
Christmas, C. G. Paulding
The Barren Tree, George N. Shuster
Man's Pity and His Play, Jean C. de Menasce
The Analyst and the Confessor, Victor White
Religion and Psychiatry, Karl Stern
Patience of the Poor, Georges Bernanos
That Suffer Persecution, Jacques Maritain
The Sin of Segregation, George H. Dunne
The Crime of Anti-Semitism, Nicholas A. Berdyaev
Social Justice and the State, John A. Ryan
Secularism in Church, Daniel M. Cantwell
Art and Matter, David Ross King
Poetry and the Contemplative Life, Thomas Merton

## STORIES BY

Dorothy Day
J. F. Powers
Bernard Raymund
Jesse Stuart
Albert Eisele
James Hopper
Raymond J. Poltronieri
Warren Ramsey

## VERSE BY

Jessica Powers
Alastair W. R. Miller
Thomas Merton
W. H. Auden
Robert Lowell
Jessamyn West
Thomas Walsh
Henry Rago

316 pages • $3.50
*At your bookseller*

**HARPER & BROTHERS** 49 East 33rd Street, New York 16, New York

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# *The Ways of Faith*

Faith does not stop at words or symbols.
Its end is nothing less than reality itself.

***Jacques Maritain***

I AM only a philosopher—not even one of those theologians whom the Cartesian Minerva ironically described as supermen. In order to tell you something of the virtues of faith, I shall let someone speak for me who stands above philosophers and theologians—the Apostle Paul himself.

In the Epistle to the Hebrews which, if it was not drafted word for word by him, nevertheless conveys to us faithfully his doctrine and his thought, Saint Paul, speaking of Faith (Hebrews XI, 1-39), says: "Faith is the substance of things to be hoped for. . . . By faith Abraham, when he was tried, offered Isaac. . . . By faith also of things to come, Isaac blessed Jacob and Esau. . . . By faith Moses, when he was born, was hid three months by his parents. . . . By faith he left Egypt, not fearing the fierceness of the king. . . . By faith they (the Israelites) passed through the Red Sea, as by dry land. . . . By faith the walls of Jericho fell down. . . . By faith (the heroes of God and the prophets) conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword . . . put to flight the armies of foreigners. Women received their dead raised to life again. . . ."

One would like to be able to draw a picture in our times of comparable wonders. This we cannot do. Is it because we are men of little faith? Is it because the present day is for faith itself a time of anguish and of purifying night? It is as though, while awaiting a new Enoch, a new Elijah, the signs and wonders are become so rare among us that the Queen of Heaven herself feels compelled to bear witness from time to time, intervene herself, and write upon the ground of this planet letters of fire proffered to the inattention of human beings.

---

*Jacques Maritain, the great contemporary Thomist, is now a Professor of Philosophy in Princeton University. Earlier this year he returned briefly to France to address members of the Centre Catholique des Intellectuels Française. His address is published here for the first time in this country. M. Maritain is the author of* The Degrees of Knowledge *and* True Humanism.

## II

FAITH is itself a mystery. It is a gift from heaven, but a gift received within ourselves. One may observe first of all, it seems to me, that the very method by which the intellect functions generally in a period such as ours, a method that characterizes the state of the intellect in our times, tends of itself, if we are not careful, to react unconsciously upon the manner in which faith is received within us, upon the paths faith follows within us. Preceding the formulation of any atheistic philosophy, sometimes even in philosophies which pride themselves on making room for religion, indeed they condescend to protect it, there is a *way of functioning* of the intellect which in itself is atheistic, because instead of aspiring to being, it eliminates being and voids it. Perhaps this is why Kierkegaard, faced with an intelligence functioning in such manner, and, moreover, fully aware of the rights of reason, thought that faith exacted an anguished division of the soul and must always propose a perpetual challenge to reason.

But the remarks I would like to make are of a less general nature: they concern two typical aspects of the average functioning of intelligence in our times. I am not speaking of philosophical theories of knowledge, for in that case I would call the two aspects in question idealism and empiricism. I am speaking of the practical way in which a large number of thinking human beings are led by the tendency of the day to make use of their intellect—a way which perhaps the philosophical theories of knowledge do no more than reflect. This practical way of putting intelligence to use seems to me revealed in two symptomatic tendencies, one of which I shall call *mental productivism* and the other the *exaltation of verification over truth.*

The productivism in question deals with concepts and statements of concepts, signs and symbols. Judging by the intellectual behavior of many of our contemporaries, one can say that they neglect and disregard as much as possible the moment of passive receptivity in which we *listen* before we *speak,* in which reality, grasped by sense and experience, engraves itself upon the intelligence before being brought into a concept or an idea at the level of an intelligible act. We



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

## • THIS WEEK •

The Ways of Faith
*by Jacques Maritain* 87

Is Mysticism Normal?
*by Thomas Merton* 94

The Scandal of the Works of Mercy
*by Dorothy Day* 99

The Cultural Lag
*by H. A. Reinhold* 103

Notes for an Unfinished Article
*by Michael Williams* 106

Over the Horizon
*by George N. Shuster* 109

Pensions in Labor-Management Relations: A Discussion
*by David Dubinsky, Jules Abels Victor G. Reuther, John Q. Adams* 112

Peddling Fish
*by J. F. Powers* 122

Books 128

*Editor*: Edward S. Skillin
*Contributing Editor*: Philip Burnham
*Managing Editor*: Edward F. Meagher
*Feature Editor*: John Cogley
*Assistant Editor*: William Pfaff

*Associate Editors*
John C. Cort, Anne Fremantle, Gregory Smith
*Theatre*: Kappo Phelan *Cinema*: Philip T. Hartung

*Advertising Manager*: John Brubaker

## • IN COMING WEEKS •

As it begins its twenty-sixth year, THE COMMONWEAL will publish a series of "Commonweal Statements," reviewing the positions this magazine has taken in the past quarter century and expressing its present approach to specific issues of current political and social importance.

The first of this series, "Program or Approach?" will state what the THE COMMONWEAL, as a journal of opinion, considers to be its function.

concern ourselves only with the productive aspect of the activity of intelligence, with the manufacture of concepts and ideas. The result is that what interests us above all are the signs thus manufactured, and not the being of which they are the expression. We go to meet reality with a gush of formulas. Ceaselessly, we launch prefabricated concepts. At the slightest provocation a new concept is formed of which we make use in order to take advantage of being, while protecting ourselves from it and avoiding having to submit to it. We do not try to see, our intelligence does not *see*. We content ourselves with signs, formulae, expression of conclusions. We seize upon some information about reality which can be of use to us, and that is all we want. But there is no question of using the information as a means of obtaining a view of reality itself. I read today's temperature on the thermometer: I shall or shall not wear my overcoat; to try from there to learn what is heat itself is all the more out of the question because the quality of heat is such that we can get no intelligible grasp of it. In the same sense, I learn that one of my friends has lost his father; I shall write him a few words of sympathy; there will be no question of my seeing into his grief.

This way of functioning of the intellect—let us call it "crystallization in the sign"—is all very well for the physico-mathematical sciences, for these ask nothing of reality except that it furnish a base for the *entia rationis* on which they are working. But it does not suffice philosophy. It does not suffice faith. In both, the way the intelligence works is not through "crystallization *in the sign*" but through a "transition to the reality signified," as when knowing that my friend has lost his father I truly see into his grief, I understand that my friend *is* in sorrow. "Faith," says Saint Thomas (Summa Theol., II-II, 1, 2, *ad* 2), "does not stop at words, at conceptual signs; its object is nothing less than reality itself attained by means of these signs." In other words, the actual mystery of the Godhead communicating Himself to us.

Well, it is this very thing that we are actually disregarding when we allow our faith to become contaminated by the mental productivism of which I have just spoken and follow the road taken by the modern intellect. For when we do this our faith crystallizes in the sign, it does not progress beyond, or as little beyond as possible, into the reality signified. And thus it trespasses against the formulae of dogma, those infinitely precious conceptual signs whereby the living God describes Himself in our language, and whose sacred virtue and dignity lie precisely in the fact that they are the vehicles of divine reality. There have always been Christians for whom to know that Christ redeemed the sins of the world is

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

piece of purely intellectual information of the same caliber as the information that the temperature this morning was 54 degrees Fahrenheit. For them stating the fact is enough, just as the reading of the thermometer is enough. They have every intention of using the information to get to heaven; but they have never been face to face with the reality of the mystery of the Redemption, with the reality of the sufferings of the Savior. They have never experienced the shock of recognition of faith, the scales have not fallen from their eyes. What I mean is that the way the modern intelligence functions risks making this manner of living our faith appear normal whereas it tends to empty faith of all content.

## III

THE second typical aspect of the way of functioning of the contemporary intellect arises naturally from the first: I called it the primacy of verification over truth. We take more interest in verifying the validity of the signs and symbols we have manufactured than in nourishing ourselves with the truth they reveal. Has not the word truth itself become suspect to many contemporary philosophers? In fact our intelligence cares very little for the delights and enchantments of the truth, any more than for those of being; rather, our intelligence fears both; it stops at the level of verification, just as it stops at the symbol.

What are the consequences entailed by this attitude of mind with regard to belief? Belief is based on testimony. Well, for us, belief will not be that we are sure of a thing *as though we had seen it,* on the oath of a trustworthy witness. Belief, for us, will be only that we have verified something that a trustworthy witness tells us, *leaving entire responsibility to him,* and that we accept it, of course, but without vouching personally for its truth. That is all very well for history. But it will not do for faith. For when it comes to faith I myself vouch for the veracity of what has been told me. I am more certain of it than of my own existence, since Primordial Truth itself has told me through the intermediary of the Church, which here is merely an instrumental cause, an instrument for the transmission of the revealed and is itself an object of faith: *"id quod et quo creditur."* "There are three things," writes Saint Thomas, "which lead us to the faith of Christ: natural reason, the testimony of the Law and the Prophets, the preaching of the Apostles and their successors. But when a man has thus been led as it were by the hand to the Faith, then he can say that he believes for none of the preceding motives; not because of natural reason, nor the witness of the Law, nor because of the preaching of men, but only because of the First Truth itself. . . . It is from the light which God infuses that faith derives its certitude." (In Joann. IV, lect. 5, a-2)

Thus it is that he who receives the grace of faith hears in his heart the voice of the Father, and is supernaturally enlightened by the *lumen fidei.* In one single impulse he adheres to the objective truths presented by the Church, entrusts himself wholly to God, Primordial Truth, in an ineffable relation of person to person, and clings to Christ the Savior.

On the other hand, there are believers whose faith consists merely in accepting what the Church teaches them, while leaving the responsibility to the Church, and without risking themselves in this adventure. If they inquire as to what the Church holds to be the truth, it is in order to be advised as to the properly authenticated formulas which they are asked to accept, not in order to learn the realities which are given them to know. God said certain things to His Church; in turn the Church said them to me; it is the priests' business, not mine; I subscribe to what I am told, and the less I think about it, the happier I am. I have "the faith of a charcoal burner" and I am proud of it. A faith of this kind if it was put to the extreme would be no longer a matter of knowledge at all, but merely one of obedience, as Spinoza saw it. And in that conception of faith I do not believe because of the testimony of Primordial Truth teaching me from within, by means of the truths universally presented by the Church. I believe because of the testimony of the Church *as a separate agent,* because of the testimony of the apostles taken apart from the testimony of Primordial Truth which they heard, but which means nothing to me; I believe because of the testimony of men. But then where is the theological virtue of faith? Here again the way in which intelligence functions within faith practically leads to a voiding of faith. Here again we have to do with an intelligence which in its general way of functioning has given up *seeing* and thus betrays the conditions necessary for the exercise of faith. For that faith, which believes and does not see, dwells dependent on the will moved by grace, in the intelligence—the law of which is to see. From this it follows that it is essential for faith not to be quiet, to suffer a tension, an anxiety, a movement which beatific vision alone shall end. *Credo ut intelligam.* Essentially, faith strains toward seeing; that is why it needs to flower here below in contemplation, to come to be through love and gifts, *fides oculata,* to enter into the experience of that which it knows through riddles and "in a glass darkly." Actually, faith's eyes are never closed. It opens its eyes in the sacred night and if it does not see, it is because the light which fills this night is too pure for sight which is not yet one with God.

Precisely because faith is a supernatural virtue

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

infused in the intelligence, it is not surprising that the fortuitous ways in which the intelligence functions at this or that moment in the evolution of humanity should tend to affect faith itself in the conditions in which it is exercised. It is for evil rather than for good, as I have just pointed out, that faith is affected by the manner of functioning of our contemporary intelligence. A priest, a friend of mine, told me that he had learned in the confessional that many of the cases of doubt and vacillations in faith, having nothing to do with the authentic trials of faith, reveal the mental habits of modern intelligence which I tried to describe a moment ago. He often asked himself whether the souls of whom he was speaking had ever truly had faith. In any case, it is clear that today the spirit of faith must climb back up the slopes of an intelligence no longer accustomed to the knowledge of being. And it is doubtless possible that a heroic faith is all the more pure and sublime, the more it dwells in an intelligence the general tenor of which is alien to it. Nevertheless the fact is that faith itself, in order to find normal conditions for its exercise, needs to dwell in an intelligence which has itself regained its normal climate. An intelligence patterned exclusively on the mental habits of technology and the natural sciences is not a normal climate for faith. Natural intelligence, the kind which is to be found in common sense, is spontaneously focused on being, as philosophy is in a systematic and premeditated way. Never have men had a greater need for the intellectual climate of philosophy, for metaphysics and for speculative theology; without doubt this is why they appear so fearful of them, and why such great care is taken not to frighten men with them. Yet they are the one and only way of restoring the intelligence to its most natural and deep-rooted functioning, and thus to bring back the paths of intelligence into the main highway of faith itself.

## IV

FAITH is an obscure communion with the infinitely luminous knowledge which the divine Abyss has of itself. Faith leads us to the depths of God. Faith stands above any human system, no matter how valid; it is concerned with revelation, with that which cannot be named by man, yet has desired to make itself known to us in terms which all may understand. The transcendence of faith leads to a strange paradox: faith in its own domain—in the things which are *of faith*—unites minds absolutely and upon certainties absolutely essential to human life; it alone can create such a unity of minds. But faith only creates unity of minds from above; it does not create unity of doctrine or of behavior in any of the categories of our activities which touch only human affairs, affairs which are not *of faith*.

All Catholic intellectuals are united in the Faith and in the discipline of the Church; for all other things, whether it be philosophy, theology, esthetics, art, literature, or politics (although there are certain positions which none of them would hold since they are incompatible with Faith), they can and doubtless do hold the most various opinions. The unity of faith is too lofty to impose itself upon human affairs, unless they have an immediate connection with faith. Faith itself insists that reason should be free in human affairs and it guarantees this freedom. And intelligence is willing to accept submission, but submission to God alone, to Subsistent Truth.

Faith creates unity among men but this unity is in itself a divine, not a human unity, a unity as transcendental as faith.

And yet is it not in the very nature of good that it should diffuse itself? Could it possibly be that from the peak of the eternal mountains divine unity does not come down into our plains, carrying with it continually its unifying virtue? Indeed, it does diffuse itself among us, it does communicate itself. Indeed, had we the spirit of faith; were our faith not anemic and ailing; were it to find in us those full conditions of exercise which it naturally demands; were that faith informed by charity and thus become perfect virtue, it would inform also in its turn all our intellectual and moral life. The transcendental unity of living faith would then provide us with a unity at every level of our human activities, yet still in the mysterious and secret way, free and internal, and after the transcendent fashion inherent in faith itself, not by any conformity or regimentation, not in a visible, formulated or tangible manner, but by the wholly spiritual springs, the invisible breath of the workings of grace. This would be a unity brought about by faith in the things which are not of faith, in other words a unity of inspiration rather than of objective doctrine or guidance. There exists no code or system capable of expressing such a unity; it arises at the wellsprings of the soul like that peace which Jesus gives and which the world cannot give.

Can we attempt to describe it still further? I would say that it requires a certain attitude in regard to truth, to wisdom, to freedom, that faith alone can produce; I would also say that it depends on the degree of depth to which the Gospels penetrate us.

## V

THE unity of which I speak requires a certain attitude toward truth, a very simple attitude, evangelically simple, the attitude of the simple in spirit. To have the candid integrity to prefer

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

truth to all intellectual opportunism and to all trickery, whether in philosophy, theology, art, or politics, to have such integrity demands a purification more radical than one might think. Every philosopher loves truth, but with what admixtures? The super-ego of the philosopher is there to intrude into that love all sorts of monsters in disguise. If you analyze the philosophical systems from that point-of-view, you will find that a number of them embrace not only a sincere search for the truth but at the same time a shrewd desire to discover the most advantageous intellectual standpoints or to connive with the times, or the passion to rule tyrannically over a fictitious universe in order to compensate for various secret frustrations. If our love of the truth were purified by the flame of faith, even though we would not all adhere to the same doctrine, we would be set free from an appreciable number of parasitical motives that divide us.

I should like to point out, in connection with theology, another way in which intellectual opportunism can enter into the pursuit of the truth. We know that theology, rooted in supernatural faith, makes use of purely rational discipline and of philosophy as an instrument in order to acquire some understanding of the revealed mysteries. For theology, philosophy is a *means;* therefore, theology chooses to put to its service the philosophy most *useful* for its own purposes. What philosophy, then, will be the most useful? Shall theology choose the philosophy, more or less true, more or less false, which has the strongest hold on our times, and is, therefore, most easily able to reach men's souls and turn them to God? If theology makes that choice, then in the very sphere of the highest knowledge you have opportunism taking the place of truth. For the philosophy *the most useful* to theology can only be the philosophy which is *the most true,* regardless of whether or not it pleases our contemporaries. The instrument of knowing placed in the service of theological truth cannot be other than philosophic truth, such as we attain it first of all in its proper order, entirely natural and rational. As disproportionate as it is before the divine mystery, philosophy is raised up in its regard by the very use which theology makes of it, as the instrumental cause is raised above itself through being moved by the principal agent. But it is philosophic truth, not philosophic error, which can be thus elevated. In order to be a useful instrument, philosophy needs only to be true; all that is asked of it is that it be true.

At this point I ask permission to say something parenthetical, because I seem to hear some voices which are somewhat shocked. "Ah, we see what you have been leading up to! You want us all to be Thomists." Would to God that, philosophers and theologians, we were all Thomists; assuredly that is, as French pulpit orators used to say, the grace that I wish for us. But I do not seek to compel everyone to be Thomists in the name of Faith. I do not reproach theologians who are distrustful of Saint Thomas with a lack of faith at all; only with a lack of intelligence. They may be much more intelligent than I, that I do not doubt. They are still not intelligent *enough.* Their faith is not in question. My remarks on the subject of theology go no further than those I proposed a while ago on the subject of philosophy. In both cases I do not claim that the unity which comes down from faith will produce a unity of system or of doctrine. But there is another sort of unity, one that cannot be seen nor formulated, that in the human domain itself of theology and philosophy would be a unity of spirit, a like basic attitude of spirit. There is no doubt that it would diminish, but it would not suppress the diversity and opposition of systems. We would not all be Thomists, but in the love of truth which is in all of us there would be less mixed elements.

I have reached the end of my parenthesis. I would add that this attitude toward truth which I have attempted to describe, and which is induced in us by living faith, would be brought, were the spirit of faith more widespread, not only into the domains of philosophy and theology, but also into the domain of art—a domain in which truth is no longer the universal truth, but the truth of the creative intuition of the artist, of his own individual treasure to which he must be faithful at the cost of sacrificing all else. The spirit of faith would also bring this attitude toward truth into the domain of politics, a domain in which the name of the truth in question is justice.

## VI

I HAVE spoken of the first attribute—the attitude toward the truth—of the unity brought down in our midst by transcendent faith. The second attribute of this unity is, it seems to me, a certain attitude toward wisdom. Wisdom is a savory science, *sapida scientia;* it is fruition; and of the three wisdoms discussed by Saint Thomas, metaphysical wisdom, theological wisdom and the wisdom of contemplation, this last, which functions in the superhuman way of the Gift of Wisdom and is rooted in the living faith, preeminently deserves the name of wisdom. Well then, does not faith itself, as I described it a while ago, tend inevitably toward contemplation, toward the contemplative experience which faith alone however does not suffice to procure, since this experience depends also upon love and the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

gifts of the Holy Ghost? Had we more faith, we would all reach out, each according to his own fashion, toward that experience of union with God which is the highest Wisdom; we would understand that this alone makes action truly seminal. Moreover, infused contemplation, since it is achieved by and in charity, tends to spill over in action; but contemplation alone, with the trials it imposes, truly dispossesses man of himself, truly makes of man an instrument, a fellow-laborer with God. Even the most generous activity, if it is not mystically dispossessed, if it does not somehow spring from the experience of contemplation —no matter how hidden, how disguised—runs the unavoidable risk of emptying itself in disillusion or in bitterness.

I firmly believe that the spirit of contemplation is called upon to assume new forms, to make itself more pliable and bolder, to clothe itself in the love of one's neighbor in proportion as it spreads out into ordinary life. This means that action can be a disguise for mysticism, but it does not mean there can be a mysticism of action. There is no more a mysticism of action than there is one of inertia. Stop now, says the Lord, wait a minute, keep quiet a little; be still and learn that I am God.

Those of us who believe only in activity will doubtless have some surprises. We have all read Bergson's book on "The Two Sources of Morality and Religion." We know the lesson taught by Aldous Huxley, who understands nothing of our dogma, but has grasped the supreme importance of spiritual experience for humanity. We know, in the activity of a Gandhi, how much was due to a certain mystical meditation, no matter how confined it could perhaps be to the natural level. Allow me to draw your attention to the fact that a book on the subject of contemplation written by a poet who became a Trappist is now selling tens of thousands of copies in the United States, as is also the book by the same author in which he tells of his conversion. This is only the most trifling indication, but it interests me particularly because for many years I have thought that the most active land in the world is obsessed with a latent desire for contemplation. Where will that desire lead? One thing is certain, and that is that all over the world, no matter where, wisdom and contemplation are daughters of God whom the human race cannot do without.

## VII

THE third attribute of the unity brought us by faith is, it seems to me, a certain attitude toward freedom. If it is true that grace makes us the adopted children of God, then the more profoundly faith works in us the more intensely it leads us to seek the liberty of those children, that autonomous liberty which means independence in regard to what is created and dependence upon God. Thus the theologian is free with respect to theology, the philosopher with respect to philosophy, the artist with respect to art, the politician with respect to politics. And this kind of liberty through which we transcend whatever makes each one of us most inflexibly committed is also a mysterious way, ironic and winged, of transcending our differences.

Then, too, we are free so far as the world is concerned. We place the invisible above the visible. We put social and legal considerations in their true place which is doubtless important, but still secondary. It is to the forces at work in human souls that we give primary importance. We respect in them the liberty which we have become aware of in ourselves. We do not desire the conversion of heretics to ashes, but rather to the living God. We grasp the meaning of Saint Augustine when he said: "You think you hate your enemy, when it is your brother whom you hate." In the most arduous conflicts our awareness of the rights and dignity of our adversary is never obliterated. That internal liberty, when it is mutually recognized and respected, is the sign of a unity of the mind which touches the very heart of human relations and which in a certain way reflects in us the transcendent unity of supernatural faith.

## VIII

THUS it is by relationship to the truth, to wisdom, to liberty that the unity we seek to define is characterized; it goes down to the heart of human things; it is only concerned with an attitude of mind and is too subtle and tenuous to have an expression which can be formulated. Nevertheless it is also of central importance and of overpowering significance. All that because it stems from a supernatural virtue which itself unites men by its adherence to divine truth. In that adherence alone, expressed in another manner because it is that transcendent unity which radiates beyond itself, it is poured into the fragile vessels that we are.

It is clear that this additional bounty given us by faith, this spread-out unity, depends on how deeply the Gospel has penetrated us. Each time one rereads the Gospel, one sees a new reflection of its demands and its freedom, as terrible and sweet as God Himself. Happy is he who loses himself forever in that forest of light, who is ensnared by the Absolute as it illuminates the human being. The greater our experience, the more inadequate we feel in the practice of the evangelical teachings, yet at the same time the more we are impressed with their mysterious truth, the more deeply we desire it: that is what I call

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the penetration of the Gospel within us. When we meditate upon theological truths, it is we who do the meditating upon theological truths, but when we meditate upon the Gospels, it is the Gospels which are speaking to us; we need only give heed. And no doubt, when we are thus walking with Matthew, Mark, Luke and John, the One whom the Gospel tells of draws near us, to awaken us a little. *Mane nobiscum, Domine, quoniam advesperascit.* Abide with us, Oh, Lord, for the evening comes.

I think that if a new Christianity is to come into being, it will be a time when men will read and meditate upon the Gospel more than ever before.

## IX

I HAVE just alluded to the idea of a new Christianity. Actually, I have been alluding to it throughout this report: for what else are those roads that faith travels through the depths of human activities; what else is that unity brought down among us by faith which I referred to, if not one of the preliminary conditions for the coming of a new Christianity?

The dearer our hope, the more we must beware of illusions about it. The hope of the coming of a new Christian era in our civilization is in my opinion a hope for a distant future, a very distant future. My opinion about this was already intimated in a book written some fifteen years ago. The events which have occurred since that time have only served to confirm these surmises—which are pessimistic as to the present, optimistic as to the future. After the war it would have been impossible for the spirit to assume control over the forces unleashed in the sick world save by a kind of heroism which could not be demanded of the nations. Since human intelligence has thus inevitably failed in its task, one can only hope that for the immediate future things will somehow settle themselves, thanks to the unconscious and passive resources of human mediocrity, in other words thanks to a kind of animal shrewdness adjusting itself to the natural pressures of history. But taking as a whole the phase of the world's history which we have reached, it has become a mere platitude to say that we have crossed the threshold of the Apocalypse. The atomic bomb is a brilliant advertisement for Leon Bloy.

But does that imply that the end of the world is due tomorrow, and that after the great crises no new phase of world history is to begin? As for me, I believe that a new phase will begin, and it is to that phase that I delegate my hopes for the coming of a new age of Christian civilization, more successful than the Middle Ages. But it will come *after* the general liquidation of which we have seen the beginnings, and especially *after* the major event prophesied by Saint Paul, the reintegration of Israel which, according to the Apostle, will be for the world like a resurrection from the dead. Let us admit that from now till then there are still too many poisons to eliminate. Let us also admit that things have come to such a pass that for Christianity to again take the lead in history the Gentiles could well afford to receive help from the ancient spirit of the prophets.

If the new Christianity that we await is only to come in the distant future, it is nevertheless from the present moment that we must prepare the way for it and with even greater energy. In this realm of the historic preparations for a new Christendom, may I express my admiration for the apostolic initiatives which have come to life since the liberation of France with the encouragement and tireless support of His Eminence the Cardinal of Paris and with the blessing of the Pope. For a man who has traveled about the world a great deal it seems clear that France has in this matter the great and dangerous privilege of being historically in advance of other nations. I have a horror of nationalism in religious matters. I believe that I am giving way to no sentiment of that sort in stating that in France it is understood a little better than in many countries that the universality of the Church embraces virtually all of human kind, so that Catholics must have care not only for their own interests, their fellow Catholics, their works, legal positions, but also for everything which touches upon the sacred interests of man, as well as upon the cause of justice, and the demands of the natural law, or the sufferings of the persecuted and the abandoned, the injured and the humiliated of all the earth. It is understood there a little better than elsewhere that the best means of winning victories of the spirit is not to barricade oneself behind the walls of a fortress but to go out into the highways to conquer through love and the gift of self. Finally, despite the activism which today occupies the front of the stage, let us not forget that in France before the second World War the renewal of mystical studies produced the most abundant fruit and contributed in the largest manner to re-awaken the sense of contemplation among laymen as well as among the clergy and Religious. That is not national pride, it is a simple statement of fact that many of the paths of the new Christianity pass through France.

Having for three years had the honor of representing France at the Holy See and remembering with lively gratitude the incomparable welcome of his Holiness Pope Pius XII, I am particularly happy to express in this opening session, the sentiments of filial devotion and absolute loyalty which animates the Catholics of France and especially the members of the *Centre Catholique des Intellectuels Française* in regard to his teachings as well as to his august person.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# *Is Mysticism Normal?*

## The life of grace is not merely natural, it is supernatural. For a Christian the supernatural itself is the "normal."

***Thomas Merton***

WHAT is the normal fullness of Christian sanctity? What is the spiritual ideal which we should all ordinarily seek, by making use of the graces won for us by Christ on the Cross and dispensed to us through the usual channels? Are there two kinds of Christian sanctity, one reached by an "ordinary" way of everyday virtue, another reached by an "extraordinary" way of mystical graces? Is mysticism designed by God to be the portion of a few extraordinary souls, or does it enter into the normal economy He has planned for us all?

If mysticism is for all, does that necessarily mean that the Christian saint will experience manifest graces of mystical *prayer* also? Or does Christian perfection only imply a dominance of the Gifts of the Holy Ghost, which activate us in the heroic practice of the mystical *life,* without necessarily giving us a recognizably experiential knowledge of the presence and action of God in our souls—which would be classified as infused contemplation or mystical *prayer?* Is there a general call to the mystical *life,* or is the mystical life a special vocation? Is mystical *prayer* a special vocation, or is it even an extraordinary vocation?

These questions have been discussed repeatedly since the first World War. With the passage of time and with the careful study of the French Thomist, Father Garrigou-Lagrange, O.P., who is the chief exponent of the thesis that the mystical life is in the normal way of Christian perfection, it seems that this thesis is being accepted as the more common opinion. Father Maréchal says that "this doctrine echoes the most authentic tradition and now meets with scarcely any opposition."

Yet some people remain in doubt. For one thing, there seem to be very few mystics among us, and, at least so it appears, most of the people in our convents and monasteries and in the world at large seem to have no chance of entering the mystical life. Still, although sanctity, too, is sadly rare, one does meet with men and women who practice real virtue but who, nevertheless, do not appear to have received any mystical graces. Another strong objection to the thesis, and a practical one too, is this: all too often you find Christians who, in a burst of misguided fervor, decide that they are called to mystical prayer and proceed to plunge into an interior life which is a strange concoction of home-made spiritual excitements, cooked up by an overheated imagination. This lasts for a month or two, or even a couple of years, only to end in a nervous breakdown or a relapse into complete moral apathy, tepidity, and indifference to the spiritual life.

*Thomas Merton is, as a member of the Trappist community at Gethsemani, Kentucky, Father Louis, O.C.S.O. He is the author of* The Seven Storey Mountain *and* The Waters of Siloe.

★

BEFORE answering the question, Is Mysticism Normal? we shall dispose of some preliminary matters. First, no theologian worthy of attention holds that infused contemplation is the essence of Christian perfection, which consists in the union of the soul with God by perfect charity. Charity is of the very essence of perfection. To be a saint is to be perfect in love. Charity, in the saint, unites all the other virtues with itself and in some sense includes them all, and charity unites man with God as with his last end, so that the saint loves God for Himself alone and lives for God alone, excluding all inordinate attachment to anything less than God. Such is the teaching of Saint Thomas on Christian sanctity.

Anyone with experience in the struggle for Christian perfection realizes that there are very virtuous men and women who reach a high degree of perfection without ever receiving the grace of mystical or infused contemplation, at least in a clearly recognizable form, on earth. Such souls may actually reach a higher degree of sanctity than other less perfect souls who, nevertheless, do receive the gift of passive, contemplative prayer and an experiential knowledge of God dwelling and acting in their souls. In fact, the grace of infused prayer, far from being perfection, is only another—and very effective—*means* to perfection. It ought to be well known that God often sees fit to grant this grace to Christians who are far from perfection, in order to lead them more rapidly in the ways of virtue and sanctity.

In this respect the doctrine of the Church



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that mystical contemplation and the graces of the mystical life are free gifts of God. Although they may be merited *de congruo,* by disposing oneself properly, God may still withhold the enjoyment of these gifts on earth; He gives them to some souls and refuses them to others without our being able to determine exactly why He so dispenses His gifts. All we can do is acknowledge with St. Paul that "each one has his proper gift from God" and that the Holy Spirit distributes these graces according to the function each soul has in the Mystical Body of Christ.

It should not be necessary to add that infused contemplation does not mean visions, ecstasies, revelations or the gift of prophecy. These so-called charismatic gifts are clearly outside the ordinary way of Christian perfection, for they do not belong to the normal means by which God has willed to bring men to union with Himself. They are extraordinary gifts given to individuals not essentially for their own sanctification, but for some special purpose in the spreading of Christ's Kingdom.

Infused contemplation is intimately connected with charity and is an experiential perception of God, as He is in Himself, realized by a union of love with Him, rather than through the medium of images and species which cannot truly represent Him. Jesus Christ, in the Gospels, clearly indicated that to those who loved Him and His Father, and did the will of His Father, there would be granted an intimate and experiential knowledge of God as He is in Himself—that is, of the Blessed Trinity, and this knowledge would be denied to those who did not love Him and who belonged to "the world." "He that loveth me shall be loved of my Father: *and I will love him and manifest myself to him. . . . My Father will love him and we will come to him and make our abode with him.*" (John 14:21, 23.) "Now we have received not the spirit of this world but the Spirit that is of God, that we may know the things that are given us from God. . . . But the sensual man perceiveth not these things that are of the Spirit of God, for it is foolishness to him." (I. Cor. 2:12, 14.)

We are not here claiming that these texts necessarily refer to infused contemplation in the strict sense, although St. Thomas seems to interpret them in that light. They might also refer to a lofty form of acquired contemplation. This is another much discussed point. The highest degree of "acquired" contemplation rejoins and seems indistinguishable from what many writers call "infused."

There is no supernatural contemplation that does not include a generous activity by the Holy Spirit in the soul. The difference between acquired and infused contemplation is not the difference between a contemplation that is entirely active on one hand and one that is entirely passive on the other: it is rather a distinction between a contemplation in which our activity predominates and one in which the activity of the Holy Ghost predominates; in the higher degrees of "passive" contemplation the activity of our own soul is submerged, absorbed by that of the Holy Spirit. Even in acquired contemplation there is an element of passive subjection to the Holy Ghost; otherwise it is not really supernatural contemplation.

★

NOW that these preliminaries have been treated, we may examine the main question. What does it mean to say that mysticism is a normal development of the Christian life?

In the first place, every Christian is potentially a contemplative and the end for which we were created is the vision of God and the perfect love flowing from that vision. "This is eternal life, that they may know Thee, the one true God, and Jesus Christ whom thou hast sent." (John, 17:3) The very nature of the human soul, according to the teaching of St. Thomas, points to this end as the highest fulfilment of every capacity implanted in us by our Creator.

There is no doubt, then, that the beatific vision enjoyed by the blessed in heaven, which is the most perfect and super-abundant kind of mystical contemplation, is the normal end of the Christian life. It is what we were made for, it is what Jesus Christ died on the Cross to obtain for us. In this sense, the souls of the saints in heaven are the only truly and completely *normal* Christians and they are the greatest mystics, the most perfect contemplatives. We, on earth, are not leading the life that was planned for us as "normal" by God. Nor are the souls in Purgatory leading the "normal" Christian life. Needless to say, nothing is more *ab*normal than damnation, which leaves the soul, by its own free choice, completely and eternally wrenched out of the place originally planned for man by God.

Nothing is more "normal" than the beatific vision which, nevertheless, completely transcends all our natural powers and is most "extraordinary" if it be compared with our natural way of knowing things; for there God, instead of appearing to us through the medium of abstract or even infused species, becomes Himself as it were the "species" by which we know Him in a direct intuition which is the product of an immediate contact of our intellect with His divine Being! Therefore it is clear that we are not using the word "normal" to mean anything like "natural". The Christian life is not merely natural, it is supernatural, and consequently it is what is *supernatural* that is *normal* in the Christian life.

To say that the mystical life is the normal way

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of Christian perfection generally means that the mystical life (whether it is actually reached by many or by few does not matter) is, *in itself,* and in the abstract, part of the ordinary system of graces and other means offered by God for the sanctification of men. This means that the mystical life is something that is arrived at according to the ordinary laws of normal spiritual development. Father Garrigou-Lagrange takes the word normal, in this sense, to mean that therefore there is a *general, remote* call to the mystical life offered to every Christian in the state of grace. The mere fact that you are a Christian and are in a state of grace should mean, according to this theory, that by corresponding to grace you may quite normally enter the mystical *life.* Note that we say mystical life and not mystical prayer, for there is a distinction. This will be treated later.

★

BUT now, suppose for a moment that the call to the mystical life, instead of being general and offered to all Christians, were a *special* vocation. We do not hold that it is, but even supposing it were, would it therefore be abnormal and extraordinary? Why should it be? The vocation to the priesthood is a *special* vocation: but is it abnormal? Is it extraordinary? The priesthood falls within the normal economy of graces by which God has willed the sanctification of men. He does not will *all* men to be sanctified in the priesthood, but He has willed that some should become saints by faithfully and zealously carrying out the duties of the priesthood. The vocation to the religious life is a *special* vocation. Is it abnormal or extraordinary for a Christian to be sanctified in the cloister? There are many other special vocations that all fall within the limits of the normal Christian life. Even if the vocation to the mystical life, or the vocation to mystical prayer, were to be considered special vocations, it would not necessarily follow that they were *extraordinary* vocations.

This is a distinction that is not generally taken into account. People have often discussed this problem as if there were no alternative between the general call offered to all Christians and a completely extraordinary and esoteric vocation offered to a few stigmatics and prophets.

★

THIS brings us to the distinction between the *mystical life* and *mystical prayer,* which was mentioned earlier in this article. This particular point was taken up by the too little known Trappist authority on prayer, Dom Vital Lehodey, and it has recently been espoused in this country by my distinguished confrere, Fr. M. Raymond, O.C.S.O. The distinction is essential for a true understanding of the whole question.

The distinction between the *mystical life* and *mystical prayer* is based on St. Thomas's teaching on the Gifts of the Holy Ghost. Indeed, it is upon this Thomist theory of the Gifts that the whole structure of the argument for the normality of the mystical life rests.

Here is the theory, distilled from the masterly treatise of the Spanish Dominican, John of St. Thomas.

We are led to sanctity by the Holy Spirit, through what is technically called the "grace of the virtues and of the gifts". This is the normal equipment given us by God to bring us to perfection—that is, to union of love with Him. The Holy Ghost, by grace, illuminates our intellect and inspires and strengthens our will to produce supernatural acts. These acts are produced on two levels. First, according to a "human mode" —that is, through the infused virtues. Here the Holy Spirit moves us to act according to the standards and the regulation of *reason.* Grace enlightens and strengthens our minds and wills to produce acts in which our faculties *move themselves.* And our faculties move themselves according to their own proper and human mode. That is to say, enlightened by grace the reason deliberates, basing its arguments on the principles of the Christian faith, and offers persuasion to the will which then goes into action, perhaps not without a great struggle, and accomplishes a good work which is willed by God.

The second way in which the Holy Ghost moves us to act supernaturally is something altogether higher than this. Here we are enlightened and strengthened, inspired and moved, not according to the human mode but in a way more appropriate to God Himself. Our action is no longer regulated merely by reason and based on deliberation: it accords with a higher standard the standard of God Himself, which is beyond the grasp of our reasoning. Here the mind does not regulate or adjust itself, but is immediately regulated and adjusted by the Holy Spirit. The will does not get itself together and move itself into action, it *is moved,* passively, by the Holy Spirit. This passivity, however, does not rob us of freedom. On the contrary, our freedom is in a certain sense increased by the action of the Holy Spirit, for "where the Spirit of the Lord is, there is liberty". (II. Cor., 3:17) The immediate presence of the Holy Spirit moving the will makes us slide into action not with labor and difficulty but with a breathtaking ease and suavity and joy which betokens at least a momentary liberation from the "law" of self-love in our members which so frequently and so disastrously conflicts with the law of God. Here, then, instead of moving ourselves by our own power, we move and are moved (there are still *two* cooperating

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

agents!) by the power of the Holy Spirit. The special motion of the Holy Spirit is both the efficient and formal cause of this supernatural activity, and its product is what goes by the name of *heroic virtue*.

The term *mystical life,* as used by the Thomists, applies to this latter mode of activation, where the soul is under the domination of the Gifts of the Holy Ghost. This is what is held to be the normal way of Christian perfection and this mode of supernatural activity belongs to the integrity of Christian saintliness.

★

*MYSTICAL prayer* is simply a subdivision of the mystical life. Of the seven gifts of the Holy Ghost, some are ordered to the works of the active life, like Fear, Piety, Fortitude. Others are ordered to the works of the contemplative life, to contemplative prayer. Wisdom and Understanding are the Gifts by which the Holy Spirit produces in the soul that immediate experience of God, known and "savored" in a fruitive, though obscure, contact of love which is the hallmark of mystical contemplation.

But one thing must be made clear about the works and activities of the mystical life. The actions which souls under the immediate guidance of the Holy Ghost produce, according to the manner we have described, *need not be essentially extraordinary*. Generally speaking, souls leading the mystical life under the dominance of the Holy Spirit, overcome the usual difficulties of Christian life, but do so with an exceptional perfection and simplicity and modesty and regulation and interior purity which proceed from the direct action of the Holy Spirit and which give their works tremendous merit in the sight of God, although they may be completely ignored by men.

The Thomist thesis is, then, that the *mystical life,* quite apart from manifest graces of mystical prayer, is the normal way of perfection, the ordinary way to sanctity. Among the many proofs, I need only mention one that is exceptionally strong. It is this. Benedict XIV, in a classical statement of the signs of heroic virtue required by the Church before she will beatify a candidate for the honors of the altar, lists them as follows: first, the matter of the acts must be above the common strength of men; secondly, the acts must be performed with great promptitude and ease; thirdly, they must be accomplished with a certain supernatural joy, and finally this must be verified not once but on frequent occasions. These four conditions cannot be verified without the special motion of the Holy Ghost which places a man in what we have called the *mystical life*. From this, it would clearly follow that if the Thomist theory of the Gifts is correct, the mystical life is not only in the normal way of


**B. ALTMAN & CO.**

FIFTH AVENUE MU. 9-7000

**OUR**

*Christmas Card Shops*

**ARE NOW OPEN!** . . . there you'll find hundreds of ways to say "Merry Christmas" beautifully . . . from the inimitable personalized greetings of Cecelia Staples to Crane's handsomely engraved formal cards. You may make your selections in ease and comfort in our conveniently located shops, main and fifth floors.

. . . and at East Orange, White Plains and Manhasset


LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

perfection but is required by the Church for beatification.

The question of *mystical prayer* is not so clear. Mystical prayer is a subdivision of the mystical life, and the mystical life is normal. Therefore mystical prayer is also normal. But a general vocation to the mystical life does not necessarily imply a general vocation to mystical prayer.

In actual fact, the greatest saints are those who combine in themselves all the Gifts of the Holy Ghost in an unusual degree: they excel at the same time in action and contemplation.

But does the perfection of transforming union become the matter of a general call offered to all Christians? From the teaching of the greatest doctors on this subject—for instance, St. Bonaventure, St. Bernard, St. Thomas, and above all St. John of the Cross, it might seem so. St. John of the Cross is so explicit on the point that there can be no room for doubt as to his opinion. He identifies perfect charity with the mystical marriage, as did St. Bernard and the Cistercian theologians of the twelfth century. He even asserts that it is only when one has reached transforming union that one is able to fulfil, completely and in all perfection, the will of God as it laid down for us in the first commandment, because it is only when we have passed through the Dark Night of total mystical purification from every creature attachment and every imperfection, that we are able really to love God with our "whole heart and our whole mind and our whole strength" in all the literal truth of those words.

However, St. John of the Cross himself admits that this perfection is a pure gift which depends entirely on the good pleasure of God, and all theologians agree that no matter if mystical marriage be the *normal term* of the ascent to Christian perfection on earth, great numbers of souls will never in fact reach it, through no fault of their own. Therefore it becomes, in fact, a special vocation.

★

BUT the most practical angle of the question of mystical prayer is on a much lower level. What Christians need to realize is not so much that the highest level of mystical union is abstractly open to all, but that the lowest level of mystical prayer is really much more common than people imagine.

By this lowest level of mystical prayer, I refer to a prayer which, though infused, at least according to the Thomist sense of the word, is not perceived or realized. It is that latent or "masked" contemplation which would seem to be offered to those who are barred, by temperament or vocation or other circumstances, from ever becoming fully mature contemplatives, and there are many such. Perhaps the majority of Christians will never in fact enjoy the graces of manifest infused contemplation on earth. But it would seem likely that no one who arrives at the degree of perfection in what we have described as the mystical life, will be deprived of the comfort and strength of this masked or latent contemplation. This is the grace given to so many *saintly* souls in the active life who, though their prayer is apparently very humdrum and prosaic, nevertheless find God in an obscure and subtle way in all the activities they perform in His service. There is an unaccountable strength and peace, a certain interior "lift" which takes hold on souls who know how to find God in His will, and which carries them through difficulties and through problems in a way that bears witness to God's intimate presence with them and in them as they go about their duties for His love. They never realize, perhaps, how close He is to them. They know they are not pure contemplatives, and sometimes their relations with God in formal prayer are distressingly commonplace and dull, so that they are perhaps tempted to give up all hope of sanctity, falsely believing that to be saints they have to burn with a flame that they can really feel. And yet, God is with them in their work. They have a wonderful gift, which they themselves can barely appreciate, of finding Him in their daily tasks, in their common round, and in the people they deal with. It is something so diffuse and tenuous that they can never grasp it or explain it, and it does not help them much to try. If they rationalize the experience, they instantly lose hold on their tenuous possession of God and He slips out of their ken.

These are the "masked" contemplatives. They are mystics, but they do not know it. And generally, even if you tell them so, they will not be inclined to believe you. They will always fear that you are joking, and that a term so exalted as that could not possibly apply to them.

The truth is, they are the little ones who will perhaps turn out to be much higher, in heaven, than many who seemed great by more manifest graces of prayer.

★

WHAT, then, is our conclusion?

The mystical life is essentially the normal way of Christian perfection. The mystical life is one to which all Christians, in general, receive a remote call. On the other hand, manifest mystical *prayer,* infused contemplation in the strict sense of the word, may perhaps be listed, though normal, as a *special* vocation. It is not for all in the same sense as the mystical life is for all. However, the mystical life, by its very nature, includes at least a latent element of infused prayer, and the call to the mystical life implies a call at least to masked contemplation.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# *The Scandal of the Works of Mercy*

## To reach the man in the street you must go to the street, where Christianity itself may be a sign of contradiction

***Dorothy Day***

THE spiritual works of mercy are: to admonish the sinner, to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to bear wrongs patiently, to forgive all injuries, and to pray for the living and the dead.

The corporal works are to feed the hungry, to give drink to the thirsty, to clothe the naked, to ransom the captive, to harbor the harborless, to visit the sick, and to bury the dead.

When Peter Maurin talked about the necessity of practicing the works of mercy, he meant all of them, and he envisioned houses of hospitality in poor parishes in every city of the country, where these precepts of Our Lord could be put into effect. He pointed out that we have turned to state responsibility through home relief, social legislation and social security, and we no longer practice personal responsibility for our brother, but are repeating the words of the first murderer, "Am I my brother's keeper?" Not that our passing the buck is as crude as all that. It was a matter of social enlightenment, Holy Mother the City taking over, Holy Mother the State taking the poor to herself, gathering them to her capacious bosom studded with the jewels of the taxation of the rich and the poor alike, the subtle war between Church and State meanwhile going on at all times, in the field of education, charity, the family. In the last fifteen years the all-encroaching State, as the Bishops of the United States have called it, has gained the upper hand.

In our fight against such a concept of Christian charity, we have been accused of lining up with Wall Street and private enterprise, and the rich opponents of state control and taxation. But, anarchists that we are, we want to decentralize everything and delegate to smaller bodies and groups what can be done far more humanly and responsibly through mutual aid, as well as charity, through Blue Cross, Red Cross, union cooperation, parish cooperation.

Peter Maurin, the founder of *The Catholic Worker,* was very much an apostle to the world today, not only to the poor. He was a prophet with a social message and he wanted to reach the people with it. To get to the people, he pointed out it was necessary to embrace voluntary poverty, to strip yourself, which would give you the *means* to practice the works of mercy. To reach the man in the street you must go to the street. To reach the workers, you begin to study a philosophy of labor, and take up manual labor, useful labor, instead of white collar work. To be the least, to be the worker, to be poor, to take the lowest place and thus be the spark which would set afire the love of men towards each other and to God (and we can only show our love for God by our love for our fellows). These were Peter's ideas, and they are indispensable for the performing of the works of mercy.

When Father Lombardi spoke a few weeks ago in St. Patrick's Cathedral and on the Fordham campus, he spoke of the need to make a new social order. He was making no anti-communist speech, he said. He was making no nationalist speech. He was speaking a gospel of love, and that meant here and now a redistribution of this world's goods, so that a man could have as many children as God sent him, and support them, have a home for them and work for them to do. This world's goods do not belong to any one nation, any few men, he pointed out.

★

WE ARE all devoured by a passion for social justice today, and seeking an alternative to Communism and capitalism. We like to discuss capitalism, industrialism, distributism, decentralization—all the work that is being done by the National Catholic Welfare Conference in Washington and by the National Catholic Rural Life Conference, but with this tremendous work of indoctrination, with all this work which goes on in conference, convention, classroom, and through periodicals, much of it comes to words and not very vital words at that.

Peter liked to talk of making a message dynamic, and that meant with him putting it into practice. There was simple common sense in his argument that if you wanted to reach the man in the street, you go out on a park bench with him,

*Dorothy Day, who with Peter Maurin founded* THE CATHOLIC WORKER *in* 1933, *has ever since been leader of the apostolic movement that grew out of their paper. She is the author of* From Union Square to Rome, *the story of her conversion, and* On Pilgrimage.



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

you go out to sell your paper on the street just as the Jehovah's Witnesses do, just as the communists do.

Publishing a paper and reaching the man in the street, was to Peter, performing the first four of the spiritual works of mercy. To go on picket lines, was to perform spiritual works of mercy. It was to dramatize by a supplicatory procession the needs of the worker, the injustice perpetrated against him. To bear wrongs patiently, yes, but not to let the bosses continue in the sin of exploiting you. To forgive the injury, yes, but to try to do away with the injury.

I remember one time when we were all picketing in the National Biscuit Company strike on West Fourteenth Street. There was a mass picket line which extended around the block, and the police began to break it up, and then the scabs arrived in taxi cabs and the mob started to boo, and the whole affair began to look ugly. As we gave out our literature, Frank O'Donnell, who is now one of the members of the farming community at St. Benedict's Farm at Upton, Mass., turned to us all and said mildly, winking at Peter, "Don't forget we are all gentle personalities!"

It reminded me of the Communist who shouted at me as we were dispersed by the police at another demonstration, and there was a brutal show of force by the police: "What about a little brotherly love, sister?"

Yes, such works of mercy, such spiritual works of mercy, can be dangerous, and can smack of class war attitudes. And of that we are often accused, because the performance of the works of mercy finds us on the side of the poor, the exploited, whether with literature, picketing, soup kitchen, etc. As Evelyn Waugh said to us plaintively last spring, "Don't you think the rich suffer too?" And there is indeed plenty of room for the works of mercy there. Perhaps we are also carrying out that apostolate too. Perhaps some of the rich are reading *The Catholic Worker*. After all, THE COMMONWEAL must have readers who are able to afford the things advertised in its columns, such as jewels, laces and fur coats, which puts them definitely out of the class of the Fourteenth Street reader and shopper whom we cater to.

★

WE ARE always accused of going to extremes and perhaps it does seem like an extreme to be talking of the street apostolate and the retreat apostolate in the same breath. Yet they go together. In the attempt to perform these works of mercy, which are far more difficult than the immediate physical ones of feeding and clothing and sheltering, we came to the decision after ten years of work in city and country throughout the land that we needed a retreat house for the work. We had had colloquiums for the clarification of thought, and tired of wrangling, we had tried an annual retreat for all the leaders of The Catholic Worker Houses in the United States; so many came, and the response was so great, that we decided to have a year-round retreat house where we could raise what we needed as much as possible, where we could build up our very good library, where we could have a house of studies for those who wanted to stay longer than the week's retreat on the farm.

The first project was at Easton, and never was there such a retreat house. Generous priests gave us their time, and came and slept in unheated rooms and dormitories. At first there was no running water, but one valiant priest, Father Pacifique Roy, S.S.J., who had been a missionary both in Quebec and Louisiana and accustomed to working with his hands, directed the work by example as well as by precept, and we dug ditches and laid pipe and soon had running water on every floor of the barn and the house. We had electricity in every room, and the electrical work was done by Father Roy and our men. During the war, when it was all but impossible to get men or materials, we had the genius of this priest who knew how to use all odds and ends of pipe and wire and make up gadgets to take the place of those we could not get. If Father Roy could have been spared to us (he is invalided in Canada right now) we would have had a lumber mill, a cement block plant and a grist mill and electricity from our own windmill, and all such contrivances of human ingenuity for our farm retreat house.

As it is, we have become more bourgeois and comfortable, but not more self-sufficient. We have a long way to go to exemplify the poverty of a St. Francis or a Peter Maurin.

People out of jails and out of hospitals, men from the breadline and from the road, readers of the paper from all walks of life, students, priests too, come to make retreats with us. We have a chapel in which the stations of the cross, the statues of the Blessed Mother and St. Joseph are made by our own artists. Adé de Bethune carved the crucifix over the altar, and the altar and the benches were made by one of the men who came in from the Bowery, an old carpenter with a bitter tongue, who so despised the unskilled poor that whenever anyone gave any evidence of any skill, he would say sourly, "And what jail did you learn that in?"

This old man nearing eighty had his little shop and house right at the entrance to our farm at Easton where we first had retreats, and unlike the porter at the gate described by St. Benedict, old Maurice had quite a different tongue. I used to feel sad that instead of seeing Christ

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in each guest who came, he saw the bum, and so treated us, one and all. He was a good example of "The Friend of the Family," "The Man Who Came to Dinner." And also a fitting member of our community, which is country-wide by now, and which Stanley Vishnewsky has come to call *"the contemptibles."* "It is a new order I started," he is going around saying. But it is really Peter Maurin who started it. Stanley just named it.

★

OUR retreat house now is at Newburgh, New York, sixty-five miles up the Hudson River and although we are not permanent there, I wish to write about it in some detail, because I have written two other articles for THE COMMONWEAL on the Houses of Hospitality where works of mercy are performed.

We are intending to sell the place at Newburgh and buy one on some bay near New York where we can fish and so cut down our expenses. Fishing and clamming and beachcombing are occupations more agreeable to man than farming. We want a twenty acre place so that we can have a large garden and orchard. We do not need the ninety-six acres we have now at Newburgh. We had offered the opportunity to three couples to build there on our acreage, but the offer was not taken up because of the cost of building materials and the lack of skills among the men. Also, because most of those who are contemplating the land movement are still thinking in terms of farms that "pay," whereas we are thinking of a village and town economy and a combination of land and crafts, and the use of the machine only insofar as it is the extension of the hand of man and so under his control, making things of use to others; in other words, a political economy based on the consumers' needs rather than the producers' profits.

It will be seen that our concept of the works of mercy, including as it does making the kind of society where the "rich man becomes poor, and the poor holy," a society where there is no unemployment, and where each can "work according to his ability and receive according to his need," is a foretaste of heaven indeed.

We have had retreats every other week these past two years at Maryfarm, Newburgh, and in the winter when we are limited to the house alone and have to give up the barns and the carriage house and the tents, then the house becomes a rest house as well as a house of studies, and there are always those out of hospitals who need rest and care, sicknesses of mind and body that need to be nursed.

We have daily Mass at the Farm, and we are permitted by the Chancery Office to have the

A Salute to

The Commonweal

another member of
the great community family

EMIGRANT BANK congratulates *The Commonweal* upon its completion of 25 years of successful and progressive publishing. Approaching our own 100th Anniversary, EMIGRANT, like *The Commonweal,* is vitally interested in making your community a better place in which to live and bring up your children.

Since 1850, the EMIGRANT BANK has been a member of the great New York family—helping generations of our fellow-citizens build security through saving—helping community progress by putting those savings to work.

Today, with deposits in excess of half a billion dollars, the EMIGRANT BANK continues—in the true family spirit—to plan and work for the furtherance of the best interests of New Yorkers and the community.

Current interest dividend 2% per annum

EMIGRANT
INDUSTRIAL SAVINGS BANK

One of America's Great Savings Institutions

51 Chambers Street
Just East of Broadway

5 East 42nd Street
Just Off Fifth Avenue

*Member Federal Deposit Insurance Corporation*


LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Blessed Sacrament at all times while a priest is with us and we are blessed in having an invalided priest visiting us these past fifteen months or so. We have Prime and Compline, we have sung Masses for all the big feast days, we have reading at the table during retreats, and sometimes when there is no retreat but a feast day to be celebrated. There are many visitors, and it is very much a crowded inn and hospice during all the months of the year. Jane O'Donnell is in charge of the House, and John Fillinger of the Farm, and Hans Tunnesen takes care of cooking and carpentry alternately. Both the latter are seamen and have been with us for years. I remember the gibe (a friendly one) of one of our friends once who was combatting our idea of farming communes where the family could enjoy a combination of private and communal property. "Instead of a family commune," he said, "they are running a home for celibate seamen." This was at the time of the first seamen's strike and many were staying with us.

There are families among us who do not have much time for many of the works of mercy any longer outside their own families, though they are always contributors of food and clothing to our community of contemptibles. And it is indeed true that there are many celibates, willing and unwilling ones, among us. Converts come to work with us who might have preferred family life but are barred from it by a previous bad marriage. There will always be, in a way, the willing and the reluctant celibates, and for these, the community life of *The Catholic Worker*, with its men and women working together, dedicated to the common effort, affords the comfort of a home, of contacts with friends, the normal, happy relationships of men and women working together. (The men become more gentle and the women try harder to please, and in spite of the war of sexes which goes on and always will, there is a growth of the good love of friendship so sadly needed in the world today.)

★

THE works of mercy are a wonderful stimulus to our growth in faith as well as in love. Our faith is taxed to the utmost and so grows through this strain put upon it. It is pruned again and again, and springs up bearing much fruit. For anyone starting to live literally the words of the Fathers of the Church, "the bread you retain belongs to the hungry, the dress you lock up is the property of the naked," "what is superfluous for one's need is to be regarded as plunder if one retains it for one's self," there is always a trial ahead. "Our faith, more precious than gold, must be tried as though by fire." Here is a letter we received today. "I took a gentleman seemingly in need of spiritual and temporal guidance into my home on a Sunday afternoon. Let him have a nap on my bed, went through the want ads with him, made coffee and sandwiches for him, and when he left, I found my wallet had gone also."

I can only say that the Saints would only bow their heads and not try to understand or judge. They received no thanks—well then, God had to repay them. They forebore to judge, and it was as though they took off their cloak besides their coat to give away. This is expecting heroic charity of course. But these things happen for our discouragement, for our testing. We are sowing the seed of love, and we are not living in the harvest time so that we can expect a crop. We must love to the point of folly, and we are indeed fools, as our Lord Himself was who died for such a one as this. We lay down our lives too when we have performed so painfully thankless an act, because this correspondent of ours is poor in this world's goods. It is agony to go through such bitter experiences, because we all want to love, we desire with a great longing to love our fellows, and our hearts are often crushed at such rejections. But a Carmelite nun said to me last week, "It is the crushed heart which is the soft heart, the tender heart," and maybe it is one way to become meek and humble of heart like Jesus.

Such an experience is crueller than that of our young men in Baltimore who were arrested for running a disorderly house, i.e., our St. Anthony's House of Hospitality, and who spent a few nights in jail. Such an experience is dramatic to say the least. Such an experience is crueller than that which happened to one of our men here in New York who was attacked (for his pacifism) by a maniac with a knife in our kitchen. Actually to shed one's blood is a less bitter experience.

Well, our friend has suffered from his experience and it is part of the bitterness of the poor who cheat each other, who exploit each other even as they are exploited. Who despise each other even as they are the despised.

And is it to be expected that virtue and destitution should go together? No, as John Cogley has written, they are the destitute in every way destitute of this world's goods, destitute of honor, of gratitude, of love, and they need so much, that we cannot take the works of mercy apart, and say I will do this one, or that one work of mercy. We find they all go together.

Some years ago there was an article in THE COMMONWEAL by Georges Bernanos. He ended his article as I shall end mine, paraphrasing his words, and it is a warning note for these apocalyptic times:

"Every particle of Christ's divine charity is today more precious for your security—for your security, I say—than all the atom bombs in all the stock piles." It is by the works of mercy that we shall be judged.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# *The Cultural Lag*

## American Catholics, say some Europeans, are a full generation behind

*H. A. Reinhold*

WHEN George Shuster, back in the fall of 1936, encouraged me to write my first piece for THE COMMONWEAL and actually accepted the thing (it was something on the seamen's apostolate), I had no idea that the magazine would become to my new American life what it has been ever since. Though THE COMMONWEAL is certainly an *ens perfectibile* and though the inarticulateness of the Catholic laity in these United States (the most clerical of all Catholic national bodies in our age that I know of) is certainly to blame for the fact that the editors were often unable to find publishable matter, it has become so much part and parcel of American Catholicism that, were it to disappear, there would be nothing to take its place. The initiative which alone can make democracy, and Catholic Action for that matter, more than a noble slogan has no other outlet than an "obediential" or "instrumental" one. Yet if the Catholic Church in America were condemned to utter no word but official pronunciamentos endorsed by the clergy, the resulting monolithic uniformity would indeed be frightening to the outside world, to those who are already greatly suspicious. A world which has seen fascist and red uniformity, and has experienced the meaning of personal freedom in a laborious way, has a right to feel concern at the appearance of any force in its midst that applies the rules of an orchestral, musical score to corporate life.

I still remember the thrill I felt, when sitting in on the "bull sessions" at the old Center Club on Central Park South which preceded the founding of the group which salvaged THE COMMONWEAL in 1938. In my native land, while the public expression of minds informed by Faith had either been stifled or was living on borrowed time, by a sort of tight-rope walking, by devices to deceive the "Kulturkammer" or because Goebbels had decided to tolerate a sector of esoteric Catholic writing for his own reasons of propaganda, I saw here a group of young Catholics re-kindle a glowing wick to a live fire. Cardinal Saliège's definitions and repeated condemnations of clericalism, Jacques Maritain's analyses of "sacred imperialism" and his definition of modern pluralism, and finally John Courtney Murray's splendid job of clarifying the true Catholic position in the controversy on the freedom of conscience in recent years, are witnesses to the necessity of a Catholic lay magazine in any wholesome national body of Christ's Church. In a positive way the French Dominican Yves Congar, who is recognized as one of the foremost ecclesiologists of our day, has been calling for a new "laicology." He has made it clear that he is not thinking of more words and definitions in an appendix or corollary to the chapter on the priesthood, but of an entirely new approach (really an old one) of locating exactly where the *sacred* state of the laity belongs in its full dignity and rights and in its holiness.

Their sacred status as baptized, confirmed and married members of the Body of Christ has received more negative attention than positive in the face of the sixteenth century rebellion, the claims of rationalism and what the Europeans call "liberalism" and its bastard, laicism. The irritants of the declining bourgeois era have produced such a stimulation, such a rejuvenation in twentieth century Catholicism that, though it is still very much of a promising bud, it appears in itself to be a proof that the Spirit of Christ is the Soul of the Church. The place of THE COMMONWEAL is therefore that of an *avant garde*. And this is especially important for a country, and for Catholics, whom European Catholics in a chorus accuse of a *"cultural lag"* of twenty-five to fifty years.

★

THIS "cultural lag" business is something we American Catholics either never heard or brush aside as one of those European misunderstandings. We of the land of firmly established democratic institutions, while others languish under kings and dictators, and of the push-button home appliances and the greatest atomic plants in the world, the highest attendance at Mass and the greatest free school development — from

*Rev. H. A. Reinhold, who came to the United States from Germany in* 1936, *has devoted much of his time since then to the liturgical movement here. He has compiled and published a selection of mystical writings,* The Soul Afire.



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

grade to post-graduate school, with no shackles —feel it to be a little peculiar to be accused of lagging culturally, and here the word *culture* includes religion and excludes technical progress.

But before we shrug this off as typical European arrogance, ill-befitting people who depend on our charity, let us see what they mean. How on earth can they get the idea that the most progressive-minded land, the least bound by ironclad traditions, manifests "cultural lag?" They do not accuse us of backwardness, in the sense that we are static, arrested and closed to advance, which means that they see promise and notice steady advance. Since I came to this country in 1936, I myself now have a hard time focusing this lag and, in many instances, I have seen that there is no lag at all, but simply no parallel.

There is, above all, first our economic system, with a great sector of what we call "free" enterprise. To the European observer we are just kidding ourselves, if we believe that the economic giants, the large oil, steel, movie, finance, railroad, electric power, soap and other interests can be stopped in their growth. According to them, they will finally have to be made accountable to the people by making them "public bodies" of some sort or other. They feel that what looks to them as a colonial empire within the borders of the United States simply had larger margins and different conditions here, and it will reach the limit of expansion one day; it delays reaching this point only because of rigid immigration laws. In principle it is to them the same process as the European one, slowed up by optional conditions. I personally feel that this margin of time is the decisive factor: it may give us just enough time to profit from others' mistakes, if we are wise, and we may be able to skip a phase, a very painful one.

After a look at the political cartoons of our dailies—that 1890 Uncle Sam e.g. as compared with Low's smart quips—a visitor from Europe rubs his eyes. The machinery, the personalities, the oratory, the issues at stake, the belatedness of social legislation—all this gives the impression that you saw this years and years ago, somewhere, O yes, back before 1944. Just think of somebody hearing people rant and fume about the "welfare state." No German can read this without thinking of the years of acrimonious blasts from the German "selfish interests" or right-wing people against the Weimar Republic. The greatest term of opprobium was *"wohlfahrs staat,"* in English: welfare state. And to know what this propaganda led to, first Papen and then Hitler (who built a super welfare state in historical irony), makes one wonder all the more: are the New and Fair Deals America's Weimar? Are they to be followed by—no, don't let us even imagine anything like an American version of a nationalistic police state from the "right." It simply cannot happen here.

★

THE progressive schools of Europe were an experiment of the 'twenties, mostly in Germany and Russia, minus an ingredient: true, established, taken-for-granted democratic freedom. So, when European educators visit us and affect a benign and knowing smile at our naïve experiments in public and at a few Catholic schools, and as we look back at the failures in Europe, we ask, is there really a cultural lag? Do we really repeat here what failed in Hamburg, Odenwald or Moscow?

In a recent review of Daniel-Rops' book on the sacred history of the Old Testament, an outstanding scholar made a significant statement about the general acceptance of biblical criticism by Catholic scholars in France, Italy, Germany and England. He made it clear that none of our own biblical scholars would dare to write such a book or get away with it. A point in question is the attitude of censors whenever an author quotes a perfectly good new translation of the Bible which is not Douay or Confraternity.

Or consider the rudimentary state of our Catholic youth groups in the face of the magnificent set-up in France, Belgium, Holland, Switzerland, and now, in Germany. While French, Belgian, German and Austrian hierarchies endorsed years ago the positive gains of the liturgical movement, and a very advanced one at that, and took a positive leadership, with few exceptions the authorities in chanceries, seminaries and provincial houses in the United States not only treat the whole question with reserve, suspicion and sometimes cold aversion, but worse than that, they know little more about it than what comes to them from rumor and vague notions. If in the year of the Lord 1949, fifty parishes—very optimistic I am in this guess indeed!—have people celebrating the Lord's Supper in Mass with live dialogue or singing in common, permitted in a grudging way by the authorities, they have lifted it from ceremonial performance into worship in Spirit and Truth, while thousands of parishes and convents do nothing, or even oppose such advances in a very, very important religious field, our visitors simply feel that we are where they were back in the late 'twenties.

This same lag seems to appear even in the way Catholics in America print, illustrate and bind their "religious" books, their weeklies, their catechisms and their holy cards! And this in spite of the spade work of Graham Carey,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Maurice Lavanoux, the Pantheon books and the excellent state of so much done by non-Catholics. The priest of the hail-fellow-well-met or "going my way" type, something corresponding to the kind of "liberalism" (Continental variety) of the pre-1914 era, has long been superseded by men like the Abbes Michonneau and Godin, their ideal pre-figured in an infinitely higher scale by Saint John Vianney—and exemplified in the movies by *Monsieur Vincent* and in the novels of Georges Bernanos.

There is no space left to pursue this subject more extensively, nor to make a profound analysis of it. We are not even sure in many cases who is lagging culturally, even though it seems obvious that, if there is a lag anywhere, it is in the Body Catholic on these shores. A question is, whether or not it is right and fair to compare at all. American Catholicism is undergoing a tremendous change, which is announced by a more and more mature self-criticism. What our friends had not the heart to tell us, our enemies have rubbed in! Our naïve joy in being big, uniform in public utterance, smooth in efficiency, ubiquitous physically and on the list of the well-mannered institutions, in being generous and kind, is not so naïve any longer. Observations of visitors, criticisms of outsiders and articulate examinations of our own consciences are no longer regarded by all and sundry as hostile attacks. If this is so, if we are willing to sit down to discuss the *cultural lag,* this is largely the result of THE COMMONWEAL's existence, because it has cultivated rigid honesty often at great cost, as e.g. during the Spanish Civil War.

In one instance, perhaps known to many, the "lag" seems to be the other way around. At first sight it strikes our visitors that an architectural form language, which is now developing in the United States, is almost identical to works in Europe and South America of twenty years ago, ecclesiastical as well as secular. And yet Frank Lloyd Wright is older than all the European masters, and Louis Sullivan discovered the principles of European modern architecture sixty years ago in Chicago. As the American Revolution preceded all European revolutions, so did the architectural revolt of Sullivan precede the Continental one.

A comparable lag can be found between other cultures: not all European pattern countries had their classic period at the same time—for example, the Elizabethan period preceded that of Louis XIV and Goethe wrote two hundred years later, well before Pushkin and Dostoyevski. One can make similar comparisons in music, painting, economics and politics! Which all leaves the impression that the place where we really have to catch up is in the realm of the Spirit.


1950...
Anno Santo

Fly to ROME

BY B·O·A·C SPEEDBIRD

Cruise from New York or Montreal by swift, luxurious Speedbird, pressurized for over-the-weather comfort. Convenient onward flights from London to Rome and many other key cities around the world. Through bookings include stopover privilege or complimentary hotel accommodations in London when required.

Your Travel Agent is our local office. Book now with him or at BOAC, 420 Madison Avenue, New York 17, N. Y. (Tel.: PLaza 5-5960).

BOAC TAKES GOOD CARE OF YOU

$597.60* ROUND TRIP
NEW YORK-ROME
(Slightly less from Montreal)

*Reduced winter fare for trips complete within 60 days. Valid until April 30th... full details on request.

BRITISH OVERSEAS AIRWAYS CORPORATION

Routes to Europe, Australia, New Zealand and South Africa in association with British European Airways, Qantas Empire Airways Ltd., Tasman Empire Airways Limited and South African Airways, respectively.


LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# *Notes for an Unfinished Article*

## Words of encouragement for the Mendicant Press, the beggars of Publishers' Row

*Michael Williams*

"WOE TO HIM who has not begged! There is nothing more exalted than to beg!"

So did the disregarded, un-honored prophet of Poverty, Leon Bloy, thunder forth both his condemnation of the spirit of Mammon and his glorification of the spirit of Justice and Charity to the indifferent or scandalized Catholics of his time. But the war-shattered French were so busy with making money to invest in schemes to make more money, in Suez Canals, and armament loans to Russia, and gobbling up more colonies to exploit in Africa and the Levant and Indo-China, that they could waste none of it on Bloy and those for whom he so desperately begged—the miserable masses of the utterly destitute, dehumanized masses of the poor people of all the world. So the only use—or, anyhow, the principal use—they made of what money they did not employ to breed more money for themselves was spent on making armaments for the War of Revenge. And of course the War of Revenge soon came—not only for France and Germany, the ancient rivals, but for nearly all the world. France was even more shattered by what seemed her triumph over Germany, in 1914-18, than by the war of 1870-1. But back she turned to money-making first, and Bloy slumbered in his pauper's grave. The Maginot Line which the worldly wisdom of her money-power decided would protect her against any attempt on the part of Germany to seek revenge in its turn proved to be wrong. And now France, at last—or some of the French, at least—remember and pay heed to Leon Bloy, and again he speaks out of the grave from whence his blessing and no longer his all-too-human cursing is most effective. They begin to understand what he meant when he cried out fifty years ago: "There is nothing more exalted than to beg! . . . Why should anybody not want me to be proud of having been a beggar?"

In a less lyrical mood, in what may be termed his journalistic mood—as contrasted with, but always accompanying and underlying, his poetic vision and artistic imagery, Bloy wrote in his diary that "purely from the standpoint of the history of French Letters, it will not be useless for people to know how the generation of those vanquished in 1870 treated a self-respecting Writer who would not prostitute himself."

But it is not only to France and the French people that Leon Bloy's life and work are today so important. His genius, no matter how strongly channeled within his national form and style, is universal; its meaning has its direct application in America, as elsewhere. And that is why I have turned to Bloy for a text in trying to carry out an assignment given to me by the editor of THE COMMONWEAL when he asked me to write an article for the twenty-fifth anniversary number and suggested as its subject, "the changes in American journalism in the last twenty-five years and the prospects for that enterprise in the years ahead of us."

His letter chanced to reach me just after I had returned from a motor trip which took me through parts of fourteen States, from Connecticut to Mississippi and back again, during which I collected a tremendous mass (or mess) of journalistic products, and had begun an effort to express in an article some ideas on American journalism which my long practice and experience have conjoined to bring into my mind. For unless a journalist, writing on journalism, strictly confines himself to technical or business aspects of his subject, he cannot isolate himself, or what he writes, from larger and far more important things. From some consideration and expression of his honest, basic beliefs and values he cannot escape; even when he tries to do so, for they will inevitably be present in all he writes.

★

WHEN THE COMMONWEAL began its work tremendous changes were transforming American journalism. They may be roughly summarized, I think, as the process of syndication, the process of pictorialization, the process of increasing, almost monopolistic, control by big business, the process of technological, mass-production methods, even applied to the actual collection and writing and editing of its material, and the process of subordinating its total product

---

*Michael Williams, who with the Calvert Associates founded* THE COMMONWEAL *in* 1924, *served as Editor until* 1938. *He is the author of* The High Romance *and* The Catholic Church in Action.



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

to the over-ruling dominance of advertising. Against this gigantic transforming process there struggled, not without some minor success, and having its influence felt strongly even in the mightier current of the commercialized press, the opposing, or at least supplementary, pluralistic currents represented by the specialized organs of the more intellectual press.

Unfortunately yet inevitably, far too many of these "high-brow" specialized journals of opinions and ideas and new movements in thought and art and life, completely justified as they were (in many cases at least) in trying to oppose the mammonization and vulgarization threatening the complete capture of the commercialized press, were themselves agencies of anti-humanistic, anti-Christian, anti-democratic forces, of which atheistic communism was merely the most virulent, others being germ-carriers for the more insidious, because less noticeable, spiritual diseases of modern paganism.

Agreeing, at least partly, with the view that commercialism and tawdry vulgarization were evident evils of the mass-production press, but being equally opposed to the pagan and decadent trends of the special journals of opinion springing up so abundantly, twenty-five years ago, THE COMMONWEAL entered the field fully persuaded that both for good and for evil the non-commercial journals of honest intellectual character had one thing in common, namely, that their influence as inspirational forces was a mighty one, and that it was high time that the intellectual influence of Catholicism should become active on that level of journalism where quality rather than quantity was the operative force. How well THE COMMONWEAL, in spite of its many past failures, on the whole succeeded during the past quarter of a century in justifying the faith of its founders may be left to the judgment of its readers and supporters of today—and I trust of tomorrow as well. My present task is less exacting than an effort to judge a work in which I took some part; it is the task of writing an article that may serve that work—in which I so strongly believe.

So when a second letter came from THE COMMONWEAL fixing what in journalism is known as the "dead-line" for the delivery of my copy, I plunged into the task of reducing my mountain of material into at least a mole-hill of some practical kind. And now I find my article still unfinished, although the dead-line has been reached. All I can do is to offer a few notes on my subject which may interest a few readers today; and, in the future into which I have been asked to peer, possibly may be of some service to a journalist who may deal with the subject of how journalism actually has developed, twenty-five years from now.

First, however, I confess that my faith in the future availability of my present views is more than shaky. For the firmest of all my opinions about contemporary American journalism is that its mass-effect—and the mass-effect of all other modes of communication—is controlled by the money motive; and that leads to the prostitution of the power of the press, as Bloy prophesied it would. And unless what I venture to term the Mendicant Press—the free, non-commercialized, humanistic, God-serving, pioneering, path-breaking papers of which, I submit, THE COMMONWEAL is an example—the press which in the spirit of Leon Bloy is proud and not ashamed to beg its way, shall continue its work in the years ahead of us, even if driven underground, then the power of the press will be fully corrupted—which is not the case today.

But if the corruption becomes total, then any future article writer would find my notes useful —if used at all—merely to illustrate his Communist thesis that the idea of human liberty, under the Law of God, was a vain superstition, and that the writers who had upheld such unscientific fantasies in the climax of the world revolution should be forgotten for ever.

And they also will be forgotten and defeated should the complete triumph of the World State of Atheistic Communism be indefinitely postponed, or even triumphantly defeated, merely by a counter revolution of totalitarian Mammon. In that case, then the journalism of the immediate future, logically developing the trends of the last twenty-five years toward technically controlled mass-production not only of books, magazines, newspapers, but of all the agencies of communication: radio, television, motion pictures, popular drama, art, and education will inevitably drive the journalism of which THE COMMONWEAL is a part more and more underground, even if it may not be suppressed outright. It will be obliged, willy-nilly and more and more to become what I have termed a *Mendicant Press*—as the church sent forth its Mendicant Orders during a previous period of universal social crisis, so it will inspire its Mendicant Press. Of that belief I am firmly persuaded.

★

THIS belief, as of course I fully realize, may simply prove how dated are my views, and that all my fifty years of journalism have done for me is what half a century of work and life in almost any human activity will do for almost any man—turn him into a old fogey wistfully mumbling about the good times forever gone, grumbling about the present, as he bitterly looks forward to the darkness into which he will soon go out, "not with a bang but a whimper." It may be so; but I hasten to add that for me at least the prospect that in the future the free,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

humanistic journalism I have served so long may, God willing, still persist, even if driven underground, begging its way from day to day, detached by its very innermost nature (given to it, under God, by the human devotion of the men and women who will serve it in the future) from idolatry either to the State or to Mammon, is not depressing. On the contrary, it stirs me; it uplifts my heart; it makes me feel but one regret, namely, that in the nature of things I cannot hope to share in the work—except, perhaps, that some faint memory of my slight part in that sort of journalism may survive to give a little encouragement to those who will fight the good fight in the years ahead.

How uncomfortably personal these notes for an article are turning out to me, I regretfully realize; however, it cannot be helped. A wholly objective, coldly scientific, treatment of "the changes in journalism in the last twenty-five years," would no doubt be of some use—God alone knows what—in some textbook for the ever-growing schools and factories of mass production journalism. I took one brief look at the rows of such books in my local library, a small library, though a good one indeed, which are merely a minute portion of the monstrous mass of such books in the bigger libraries. On my motor trip I made a collection of samples of all the press-products that came my way, from the quarterly reviews of high-brow culture put forth by the universities to the chamber of commerce leaflets; daily papers, pamphlets, comic books, reprinted "digested" classics — I won't continue, for even a list of my casual samples of the mass-products of our contemporary press would fill this issue of THE COMMONWEAL. The press today is pandemonium! It can't be studied objectively. Some modern or future Milton or Dante may possibly venture into this maelstrom and emerge unshattered in mind and soul with a true—because artistic—creative account of his adventures; but no journalist, as such, can possibly give anything resembling a true, over-all account of what it means.

When the little group of which I was one held out our hats, as mendicants, on behalf of the idea of THE COMMONWEAL, twenty-five years ago, I remember that one of our generous benefactors who gave most liberally both of his money and his interest was at the same time aiding, both with money and interest, another little group who also wished to make an experiment in journalism. Out of the devoted persevering efforts of the first group, and of those who took up the work when death, or other less drastic causes, compelled the pioneers to step out or aside from their ranks, emerged THE COMMONWEAL. Of the meaning of their devotion and their work—of its value to their fellow human beings—let others speak. All I wish to say at the moment is, that it still is a mendicant; it still holds out its hat along the byways of the world; as it began by doing a quarter of a century ago and as I fervently pray it still may be doing a quarter of a century hence.

The second group of ambitious journalists in whom our generous patron was interested, and in whose enterprise he and others invested their money, built up a chain of periodicals which made their owners multi-millionaires, and which today form a giant force among the other titanic combinations of American journalism dominated by commercial motives.

★

DOES this mean that I believe or would urge others to a belief that our dominant American journalism is wholly a power of evil? Most certainly I do not! When we consider how honestly—for the most part, how courageously and efficiently—the bulk of our American journalism strives to uphold the fundamental idealism and love of liberty of the American people through its reporting of the facts of world news, unless we are utterly fanatical utopians we must acknowledge the true value of that part of the work of our American journalism. Christians, at least, foremost among all human beings, must never forget how good and evil are commingled in all human things—in human nature, in human personalities, human enterprises, human affairs. Nevertheless, we must equally remember and act upon the truth that unless money-making enterprises are subordinated to higher motives, the corrupting power of money-making tends of its very nature to seek absolute dominion over all other forces in human affairs. And when it threatens to complete the corruptive process, violent revolution opens the gate to the even worse tyranny of atheistic totalitarian tyranny—either of the Right, or of the Left.

Therefore, so it seems to me, all truly Christian enterprises, in journalism as in all other affairs of practical human living, should never be ashamed to beg their way; even as the Church itself from the very beginning has begged its way through the ages until now and will, I believe, continue to do. Mendicancy, of course, also is dangerous, like all human things. The history of the organized Mendicant Orders of the Church contains many sadly sordid chapters showing how greed, or mere laziness leading to utter sloth itself—that deadly sin—may distort and corrupt even the most holy of human enterprises. Nevertheless, it is better to beg on behalf of a good work that needs to be done than to corrupt it by the money-making motive. Today, even more than twenty-five years ago, THE COMMONWEAL'S work justifies itself as a mendicant rather than as a monetary enterprise. For such a work, nothing is more exalted than to beg.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# *Over the Horizon*

Unable to see ahead, man goes from uncertainty to uncertainty—which may be his weakness or his strength.

*George N. Shuster*

NEVER has a quarter century gone by more quickly, never one more slowly. The jolts came faster than the snarls of the all-dominating machine gun, and nobody had time to guess which were the crudest or most shattering jolts. For the millions, however, whom the furies have visited, it seemed the days would never end.

We did not foresee all this when THE COMMONWEAL was being born. Nobody tipped us off to Stalingrad or Hiroshima. Had we been asked, we should no doubt have said there would be peace in our time. Verdun had surely ended war. However, we very well knew that the demons do not sleep. It was our business to post pictures and descriptions of them, and to offer rewards for their capture. The trouble was few people recognized them or cared much about the rewards. What we managed to accomplish was, therefore, very little, but I think there was a sweet, wild glory about it—sweet as a good conscience and wild as a pistol shot at a bomber.

What is the dream that remains to be dreamt?

Under St. Peter's the nave of the basilica of Constantine has been cleared of rubble, and round about or beneath it old tombs have emerged again. Walking there I saw the clean white marble of early Christian sarcophagi, with the figure of the Good Shepherd upon them, and Roman family vaults in which the graves of Christian members had been marked, even as is the resting place of a soldier in our churchyards. It has been reported that the tomb of the Apostles has now also been identified. At any rate, one can for the first time in many centuries grasp the meaning of the great symbol which the basilica was designed to be—symbol both of victory over the hostile ancient world, and symbol also of the triumph over death.

What would *they* put in this cathedral, or fashion of the rubble left of it, when and if their victory is won? On the morning when men said that the opium of the people had finally been bottled up and the last hymn had petered out in a whisper, what would one see in the shrine? These are bitter questions but they may perhaps be useful. I remember that on the day after Hitler came to Vienna, the Madonna in the little case outside the Hofburg disappeared together with the stub of candle which made a smudge on the glass. His picture was there instead, mustache, belt, and swastika. But the Madonna was not easy to get rid of, even so. She was in windows and in front of churches, above altars, in books and in songs. One could go around and pretend she was gone, but as a matter of fact she was still there. When their victory is finally gained, she may have left together with everything which, save for her, would never have been. There will be no monk with a psalter. There will be no Bread on the table, and no Wine in the cup.

Of course, they may not win; it is even possible to wager confidently that they will fail. But we cannot be sure. Let us not think of Communists only. Their gospel is a proletarian version of the mighty Revolution of the French. It is all that but still it is nothing more. Communist doctrine has visibly grown shabby and stuffy. Just now it has an ominously powerful following because a very great deal has been invested in the business of promoting it—money, effort, guns and brains. Yet the world is full of people who have run away from its apostles, and crammed with other folk in stockades who could not escape. Few of these have fled from the doctrine of Communism. They have merely tried to get out of the clutches of its preachers, for these are terrible men. Suppose we were to inquire what the runners have run to? Perhaps this will be easier to define than is Communism.

★

BUT IS IT? I suppose one could say that most of them were looking for a warm place where they could be alone with themselves until they could go out and see whether there was anything useful they could do. Maybe what they had in mind was a room to which nobody would come at three in the morning with one's name on a piece of paper. Or possibly it was a stool in a coffee shop where one might sit, read the paper,

*George N. Shuster is the President of Hunter College in New York City. A former Managing Editor of* THE COMMONWEAL, *Mr. Shuster is an alternate United States delegate to the United Nations Educational, Scientific and Cultural Organization. He is the author of* The Catholic Spirit in English Literature.



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and say to another that something which the government had done was not right. I have talked to a great many such folk without getting a clear answer. Sometimes there was a phrase about the "dignity of man" or "freedom," but you knew it had come out of a speech or was a verbal heirloom. At any rate, I met no one who declared that he was on a pilgrimage, that he was headed for Chartres or Compostela, or even the grave of Woodrow Wilson or the Statue of Liberty. No doubt a man might really have had something like this on his mind and been afraid to say so. Fancy a young chap crossing the border of Bavaria and announcing that he was only a poor sinner on his way to Monsterrat! Surely, people have been locked up for a good deal less foolishness than that.

There was an old lady in a detention camp who had walked all the way from Brünn with a potted geranium in her hand. She kept on saying she was looking for a chance to put it down somewhere. I am strongly inclined to think that hers was not only an unusually pertinent remark but that it formulates the supreme indictment of Communism. Where this holds sway, nobody can put anything down. He is always potentially on the run, always being caught up in some grand march, always figuring as a hypothetical number in an arithmetical progression. In the final analysis there aren't as many people who want to live like that. You can make them do so, you can even for a time persuade them to think it great fun. But the older they get the more force and persuasion are required, and there is a limit to the amount of either one can produce.

So far so good. The trouble is that our whole civilization has something it desires to put down and no place where it will fit. There is, for example, the current unsettlement about tradition. Tradition is a sort of intellectual freehold—a piece of cultural property one has inherited from one's ancestors. Most of our contemporaries would dearly love to settle down on such a tract. For example, they would like to believe that the Founding Fathers solved certain basic problems of government and that as a consequence these do not have to be worried about any more. Or they might well take comfort in feeling that Froebel and Pestalozzi devised methods of teaching children which can still be depended upon for results. But somebody is always showing up with what purports to be evidence that all these are out of date and ineffectual. In other words, people are not sure whether what they have inherited is worth a nickel on the dollar.

Or one might reflect on the restlessness of modern woman, which is another way of saying that one is worried about the fact that the family cannot sit down and be happy. Time was when critics spoke harshly of female dependence, alleging that this made a woman a drudge with no mind of her own. But now she is cautiously reared so that she may have one hand firmly gripped on a career and another on matrimony. Yet this seems in very many instances to leave her pathetically uncertain as to which to cling to if she needs a free hand. Her home is divided against itself, and her personal dichotomy gives Reno its status as a boom town. Upon what ground is she to build the success of her marriage? Were she to credit popular literature, the answer would be to remain beautiful and aromatic. But she cannot gainsay the fact that even the most dazzling physical loveliness is radiant only for a tragically short while. But if it be intellectual and spiritual companionship she desires, the goal is still more remote. For she cannot help realizing that for most men the friendship of woman is an acquired taste, and that only all her energy and wile will suffice. And if one says to her that her happiness is to flower with her children, must she not of necessity reply that her sons and daughters will, for their own sakes, go away from her?

★

IN THE END, to be sure, one comes round to technology as the true breeder of the nomad man has become. The psychiatrists say so, over and over again. The poets have spelled it out from Goethe and Wordsworth to Eliot. And we for our part go to bed knowing that something has been invented which can blow us all to smithereens, and aware also that it is lying around loose with nobody empowered to keep an eye on it. During our more cheerful moments we declare that because of the machine we now have "one world"—that we can breakfast on ham in Omaha and on kippers in London, with a dinner in New York between, and that therefore nobody has a right to feel that his bailiwick has anything special about it. But in sober verity "one world" is as yet merely a sort of dizzy race track around which man can speed while his tires last. There are filling stations which we call cities, in none of which it is likely that one will find a hearth. Men are irresistibly attracted to them because all the new wonders of the world are there. But the old things, the restful, living, growing things, are not there. One finds multitudes of houses but few homes. There are a myriad lights but none of them seems to go out either with the sun or the moon.

These summaries of contemporary unrest will at least indicate that however carefully we may isolate the infection of Communism, the time is favorable to every virus of the kind. A fateful incapacity for being sure of anything, either on the earth or beyond it, drives man from uncertainty to uncertainty and seemingly impels him to

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

seek the largest possible number of them. He bundles them into his arms only to find then that there are others for which he cannot find room. This dynamism of insatiable desire is both our collective disease and our glory. It creates the permanent substratum of greed and lust which swings around the world like a fire, conjuring up monstrous human shapes and making holocausts of victims. It also creates the hunger for spiritual dedication, for satiety in the Ultimate which prepares so many souls for sanctity.

That this hunger is strong needs no proof. The question is merely what social setting those who sense it will discover in the years ahead. I think our task is, therefore, to attempt the impossible: to have complete faith that out of the bottomless dismay, the impenetrable chaos and the persistent fear to which we are perforce condemned a pattern is emerging which will have a visible blessing upon it, will be discernibly warm with Divine goodness, will be quite reasonable despite the dogged irrationality of human circumstances. Such a faith is, of course, also hope, and perhaps the aura of madness which surrounds such hope may prove to be the impelling lure which Christendom will have for men. To be reassured by those who are of the Church, heart and soul of the Church, not through words merely but through lives bright with quiet confidence and affectionate trust, may be for many a human being the raft thrown to him upon the waters.

I find myself wishing we thought there was so much in our hands that we could never manage to give it all away. A deplorable great deal about what we utter and do is tempered with an ominous and blighting sectarian pride. We seem fearfully smug to a great many people, who find us lacking all interest in their stories. Why, then, should they care to listen to us cheer at our football game? But I fancy that if they knew how desperately we have struggled to keep the light of holiness burning in at least one room in our hearts, only then to find that the oil from which this strange lamp is fed was always secretly replenished by Someone Else, they might try wistfully to hear us tell about it.

During the next twenty-five years, it is often said, civilization may come to an end. There have been 1,300 issues of THE COMMONWEAL. Just 1,300. How many of them could appear before . . . ? Well, I prefer to believe that we shall for a good while go on, and that there will not soon be another Ark—this time it may be an underground refuge rather than a ship. It seems to me that we shall argue about many things and upon occasion boast not too unreasonably of our intuitions. But it is true that we do not know. We are unable to acquire information about many things. But we can kneel with Dante and try to put our fingers in His hand.


# SECRETS OF THE INTERIOR LIFE

*by*

**LUIS M. MARTINEZ, D.D.**
**Archbishop of Mexico**

***Translated by***

**H. J. BEUTLER, C.M., S.T.L.**
**St. John's Seminary**
**Camarillo, Calif.**

This work is addressed to all who aim at spiritual growth and perfection; it is not intended specifically for religious. In reducing the spiritual life to few and simple principles, it focuses attention on the elimination of inordinate attachments and then develops the reasons for confidence in God's love despite our unworthiness, even our grave faults. The author then considers in some detail the possibility of joy amid sorrows and spiritual aridity.

The "Secrets": how to find God and how to communicate with Him, all in the obscurity of faith. Throughout the development of these thoughts the author shows particular consideration for earnest souls that experience periods of spiritual dryness, when prayer has lost its attractive savor. Here the principles are not novel, but the treatment is refreshing.

**210 pp.** **$3.00**

***At your bookstore or from***

**B. HERDER BOOK CO.**
**15 & 17 South Broadway St. Louis 2, Mo.**


LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# *Pensions in Labor-Management Relations: A Discussion*

*RECOGNIZING that the emphasis in labor-management bargaining is shifting from wage negotiations to pension plans,* THE COMMONWEAL *presents here an exchange between management and labor on the subject.*

*Mr. David Dubinsky, President of the International Ladies' Garment Workers' Union, and Mr. Victor G. Reuther, Education Director for the United Auto Workers* CIO, *speak for labor. Mr. Jules Abels, Economic Stabilization Editor for the Research Institute of America, and Mr. John Quincy Adams, President of the Manhattan Refrigerating Co., represent management. Here is the question put to these men by the editors: While wages and hours will remain a principal subject of negotiation, the emphasis in collective bargaining is shifting to non-wage compensation. What form would you like this compensation to take in the future, and how would your proposals affect the relationship of management and labor?*

***David Dubinsky***

ECONOMIC insecurity is an ever-present threat to the worker. Despite the high standard of living enjoyed by American labor (certainly in comparison with the rest of the world), the worker's welfare is constantly threatened by many contingencies which cannot be fully provided for by his income. The toll of unemployment, either through involuntary lay-offs or as a result of sickness and accident, weigh heavily upon him, cutting down his meager resources, despite the unemployment insurance on which he can draw. Peaceful old age is unattainable for many because our social security legislation does not even offer a meager level for independent existence. Medical care, so frequently needed, is often not obtained because of its high cost.

The problem is not new. The labor movement has shown its concern with these and similar problems virtually from the days of its inception at first by passing the hat on behalf of its destitute members, thereafter by the establishment of sick and other benefit plans. The problem, however, proved to be of much greater magnitude. Labor began agitation for appropriate legislation —workmen's compensation, old age and unemployment insurance, and more recently for temporary disability and health insurance. The legislation alleviated the suffering to some extent, but not enough. Accordingly, organized labor placed the problem squarely in front of its employers in collective bargaining sessions. As a result, in the last decade, we have witnessed the widespread adoption of health, welfare and retirement provisions in labor-management contracts, a movement in which the International Ladies' Garment Workers' Union played a significant pioneering rôle.

There can be little doubt that health, welfare and retirement, as well as other beneficiary plans are a proper subject for collective bargaining, i.e. they are a proper concern for the employers as well as for their workers. Workers want these benefits as a part payment for their labor. Even though not wages in a technical sense of the word, contributions toward health, welfare and retirement do represent a charge that the industry must bear as part of its operating cost, as part of the cost of maintaining the human machine in its service, the same as industry sets aside for the repair and maintenance of its inanimate machinery.

For that matter, industry itself, by its actions in the past suggested this approach to the handling of the problems of economic insecurity. Employee benefit schemes were adopted in a number of instances, prior to unionization, as a device to win the loyalties of the workers away from organization. Benefit schemes for the highest paid executives predate even the first World War. It can indeed be said that in some instances, corporate management pointed the way for future union programs. It is a natural thing to expect that unilateral decisions of management affecting workers' welfare would ultimately be subject to the consideration of both parties. And it is also a normal thing to expect that in a democratic society like ours, the privileges extended to the few would ultimately be demanded by the many.

Today several millions of American wage-earners are covered by one or another type of welfare program negotiated through collective bargaining. Take, for example, the membership of the International Ladies' Garment Workers' Union. Of its 450,000 members, 95 percent are covered by health and welfare provisions, 50 percent by retirement benefits, and an additional 100 percent are protected by supplementary death benefits, all financed by employer contributions. In addition virtually all members of the ILGWU receive from the Union a vacation benefit, similarly financed on a pooled basis by the employers.

One may very well expect that in the forthcoming years, organized labor will increase its demand for more comprehensive benefits for its membership. Even if the existing legislation were to be widened in scope, coverage and in the amount of benefits, as it should be, there would still be room for supplementation through collective bargaining. At best, legislation geared as it is to a variety of industrial situations can result in the enactment of minimum standards for benefits. Supplementary



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

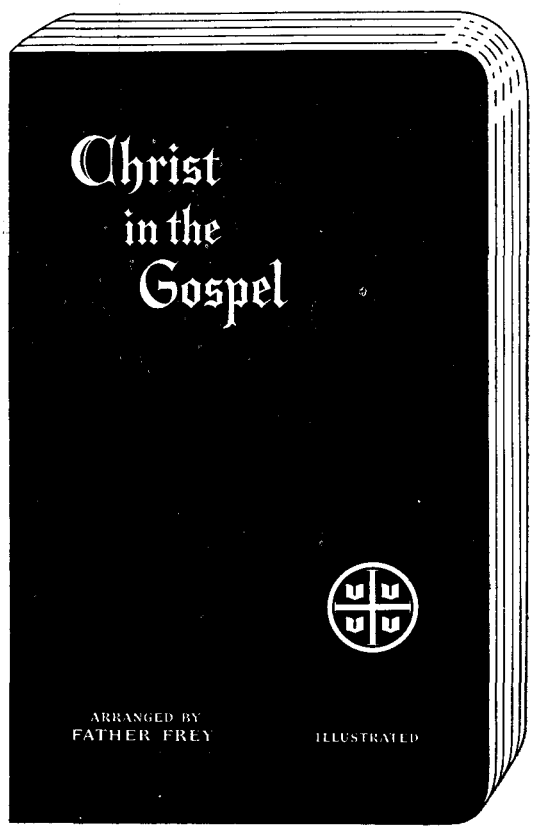
# THE REAL BEST SELLERS

**18 MILLION COPIES IN USE**

## Announcing New Publication

**MY SUNDAY MISSAL IN 10 LANGUAGES**

**SUITABLE MEDITATION BOOK for PRIESTS, RELIGIOUS, LAITY**




**IDEAL TEXT for Schools; Confraternity Study Clubs**

# THE LIFE OF CHRIST

*By the Four Evangelists*

POCKET SIZE

170 ORIGINAL ILLUSTRATIONS • 448 PAGES

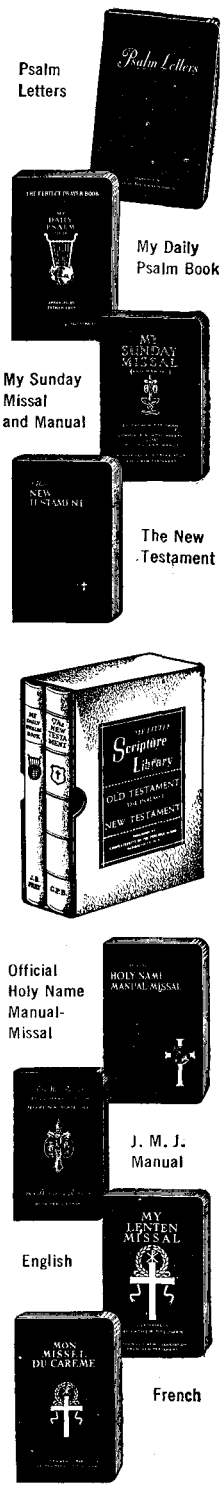
1. Arranged for SHORT DAILY READINGS.
2. A Running Pictorial—a Picture for Each Day.
3. Appendix: Practical Guide for Daily Application.

| ARTBOARD | DURO | DeLUXE | RED IMIT. LEA. | MOROCCO |
|---|---|---|---|---|
| BLACK | BLACK | RED EDGES | GOLD EDGES | GOLD EDGES |
| 50c | 75c | $1.25 | $1.75 | $3.75 |

THE CONFRATERNITY OF THE PRECIOUS BLOOD

*at the Monastery,* 5300 Ft. Hamilton Parkway, Brooklyn 19, N. Y.

**8 IMPORTANT COMPANION VOLUMES**




LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

*Others Talk of Christian Unity!*
*This Trappistine Died for "One Fold . . ."*

*JUST PUBLISHED! NOVEMBER 4, 1949*

**THAT ALL MAY BE ONE**

**by Mary Paula Williamson, R.C.**

**READ the simple, beautiful story of a Trappistine Nun who felt intense anguish at the rending of Christ's church into separate sects and denominations and who died to bring about Christian unity. How the Anglican Benedictines presented her with a crucifix, upon which she gazed as she died.**

***" . . . A vivid and colorful picture of a contemplative soul—a soul in which light and shadow blend in the delicate patterns that play upon the sunlit shores of the Mediterranean . . . this story of a dark-eyed child of Sardinia, who became a Trappistine Nun, is a true picture of Cistercian convent life . . . "***

***—THOMAS MERTON***

**At Your Bookstore $2.50**

**P. J. KENEDY & SONS**

**NEW YORK 8**

*A unique Christmas greeting*

**THOMAS MERTON'S**

*new collection of poems*

THE TEARS OF THE BLIND LIONS

*in pamphlet format with mailing envelope*

50c each — 10 for $4.75
25 for $11.25 — 50 for $21.25
100 for $40.00

NEW DIRECTIONS
333 Sixth Avenue, New York

benefits granted as a result of negotiations betweeen employers and unions must be secured to round out the benefit structure.

The labor movement is convinced of the justice of its cause. It is intent on securing for disabled workers a degree of substantial protection against a loss of income, which may threaten financial catastrophe to the worker's family. It visualizes not only the payment of cash disability, but provision of adequate medical, surgical and psychiatric care as well. It is interested in increasing its medical health centers, which would provide for the worker both treatment and preventative care. It wants to expand the current programs for eye conservation, for dental care. It wants working mothers to bring their babies into the world with a minimum of financial worries. It wants to provide workers with sufficient means to pay their hospital bills and to get all the treatments which the modern advances in medicine make possible. It wants to provide the workers with the means to recuperate properly, in proper surroundings and with proper care. It wants to assist workers to rehabilitate themselves after suffering disabling accidents.

At the same time the labor movement is not forgetting the fate of many workers condemned to a bleak existence due to insufficient income in their old age or while totally disabled. Old age programs are in the process of expansion, as industry increasingly recognizes its obligations to the men and women who make profits possible. In this connection, the labor movement will have to solve many problems, such as the carry-over of retirement credits in changes of employment. The International Ladies' Garment Workers' Union has partially solved this problem by making its retirement funds market wide. The workers covered by these plans do not lose their ultimate benefit rights as they change jobs. Even the ILGWU will have to devise ways and means to protect the workers who would change from one branch of the industry to another, or who may wish to move to another market area. I am sure that in the search for the solution to the problem of labor mobility, the labor movement will have the cooperation and sympathetic understanding of management as well.

These suggestions of course do not encompass all possible areas of welfare activity. In a dynamic society, such as ours, each age brings with it new problems and new solutions. They do, however, indicate a trend, in the American tradition, of bringing forth a fuller realization of our constitutional aims: right to life, liberty and the pursuit of happiness. Greater ability to realize these goals will strengthen our institutions, will enrich our people and will create a stronger bond between all sectors of the community. For indeed industry, commerce and agriculture can prosper best, when the working men and women are well off and when they are taken care of at the time of their misfortune. When workers are freed of unnecessary worry about the morrow, they can devote their full energies to the production of goods and services, the real basis for our prosperity.

The more numerous the representatives of management who are conscious of their moral responsibilities to their

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

workers, the better is the foundation for industrial peace upon which we want to build, and the less basis there will be for needless industrial strife. As Americans, we want to show to the rest of the world what we can accomplish by deeds in improving the lot of every man, woman and child. This is our historic task.

There are some, among the easily impressed, who interpret the current labor drive for welfare and pension benefits as the abandonment of the more traditional labor goals of shorter hours and higher wages. There are still inequities in our industrial community which require correction through wage adjustments. As our ability to produce goods increases, the working people will concern themselves with greater leisure. Furthermore, as our industrial efficiency rises (and there is no reason in the world, on the threshold of this atomic age to suppose that we have reached the end of our ability to turn out more and more goods with fewer human and material resources), or whenever industry's ability to pay increases or the price situation justifies it, workers of this country will continue to seek higher pay. In the future, as in the past, American workers will continue their struggle for a greater share of the goods they turn out. And indeed, in the future, as in the past, our economy will prosper best when the workers of the nation prosper and feel secure in their time of need.

*Jules Abels*

THE siesmic disturbances set off by the recent Steel Fact Finding Board's recommendation for non-contributory pensions have been inadequately recorded, since most of the repercussions will not be felt for a long time. However, in assessing the problem from a long range, some of the hazards seem so unmistakably sharp and clear as to raise grave doubts as to the advisability of putting the exclusive burden on industry of paying pensions as substantial as from $75 to $125 a month.

It would seem far preferable to broaden the social security system both as to coverage and scope of benefits, with industry paying only small additional amounts towards an adequate retirement figure. Already some new pension plans like that of the Ford Motor Company provide for such integration. But since present social security allowances are now pitifully small, the companies must shoulder the main burden.

Even at first blush, the inequity in protection between individuals under industry pensions is apparent. Of 60 million jobs, only one out of four is unionized and the craft unionization of the AFL is not well adapted for pension plans. Even making allowance for a great increase in unionization, the overwhelming majority of workers will not participate in industry pension plans. Moreover, there is already a wide gap in wage payments between organized and unorganized workers, since the previous wage drives have inured mostly to the benefit of organized workers. Thus pension plans are added to the protection of workers already enjoying a more favorable wage differential.


**SHEED & WARD HAPPILY CONGRATULATE THE COMMONWEAL ON THEIR 25th BIRTHDAY**

the more so that in our own 16 years of publishing in America, we have shared with them no less than 38 writers. We meant to make this ad a sort of list of Highlights of our History, but to tell Commonweal readers solemnly about books by Christopher Dawson, Karl Adam, Ronald Knox and so on being "highlights" seemed too silly: they know the books and the writers as well as we do.

With a 1949 list fairly bursting with new "highlights" why not get on with those? So instead we Point with Pride to the following 1949 books, all of which will be quite as well worth owning in another 16 years as they are today:

**THE LATIN-ENGLISH MISSAL:** Scripture translations throughout by **Msgr. Knox,** the rest newly and magnificently translated, the arrangement and production the best we ever saw. See it in all four bindings at your bookstore before you put this down as an Idle Boast. And if you mean to give it for Christmas, remember we warned you to order it *now.* ($10, $12, $15, and $25.)

**COLLECTED LETTERS OF ST. THERESE OF LISIEUX** ($3.75): Translated by **F. J. Sheed.** All that has survived in the handwriting of St. Thérése, 247 letters, released by the Lisieux Carmel on the 50th anniversary of her death. No autobiography, however great, is as revealing as personal letters . . .

**THREE MYSTICS:** St. John of the Cross, St. Teresa and El Greco ($7.50). Edited by **Father Bruno de Jesus-Marie, O.D.C.** The first book of its kind: a study by experts in both fields of the relation between art and mysticism: 100 illustrations, mostly reproductions of El Greco's paintings.

**RELIGION AND CULTURE,** by **Christopher Dawson** ($3.50). The relation of religion to the main types of pre-Christian civilizations, and their lessons for us.

**MIND THE BABY!** by **Mary Perkins** ($2.00). Long after orange juice has been condemned as the worst thing for babies, and every other theory of their upbringing has been turned upside down, this book on what we can learn about God by looking at a baby, and what we can learn about a baby by looking at God, will still be a favorite: whatever else changes, God and babies will not change.

*Order books from your bookstore or from us*

**SHEED & WARD**
**NEW YORK 3**


LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The fourteenth published *Aquinas Lecture;* uniform gold stamped titling and case binding; all lectures available. $1.50

## St. Thomas and *The World State*

**by Robert M. Hutchins**

Catholic thinkers, Chancellor Robert M. Hutchins avers, have traditionally upheld the unity of the people of the world, but some of them have produced an apparent contradiction by upholding, at the same time, the sovereignty of individual states. Dr. Hutchins offers here a timely analysis of that problem in the light of the perennial philosophy of St. Thomas Aquinas.

Marquette University Press
1131 W. Wisconsin Avenue Milwaukee 3, Wis.

*Horn Book*

25th Anniversary Issue
SEPTEMBER-OCTOBER, 1949
1924 1949

*Theme:* Children's Books in Today's World

From the viewpoints of editor, author, illustrator, librarian, parent and teacher.

CONTRIBUTORS:—

Bertha Mahony Miller, Editor
Lillian Smith, Librarian
Julia L. Sauer, Author
Cornelia Meigs, Author
Lynd Ward, Artist
Marcia Brown, Artist
May Massee, Editor
Annis Duff, Parent
Jacqueline Overton, Librarian
A. Cameron Mann, Teacher
Anne Carroll Moore's Three Owls' Notebook and Alice M. Jordan's Booklist. Other regular departments also.

Published bi monthly. The Horn Book presents articles on children's books in this and other countries; on family experiences with books and reading; on the history and development of children's books; on authors and illustrators, editors and bookmaking; on every phase, in fact, of children's pleasure reading. Each issue contains recommended lists of books for children. $3.00 a year

E. MacKinstry's drawings courtesy of Doubleday & Co.

*Order your anniversary issue at 60¢ now.*
*$1.00 a copy after January 1, 1950.*

THE HORN BOOK, INC.
248 Boylston Street, Boston 16, Massachusetts

Somehow, the man in the street treats social insurance costs more lightly than wage costs, so that the Steel Fact Finding Board's rejection of a wage increase while recommending social insurance plans was regarded as a victory for the companies. But a 10-cent an hour contribution makes the fourth wage round as expensive for the steel companies as the third—a 5 percent labor cost increase and a 2½ percent increase in total operations. The total cost of a pension plan of $100 a month for workers 65 and over will mean that the fixed investment per worker estimated at around $7,500 will be trebled.

Only the most ingenuous will believe that "industry pays the cost." Such costs will merely be added on to prices, the Fact-Finding Board itself obliquely suggesting this course. This means in effect that the *consuming population will be taxed for the benefit of a small segment of the working population.* These taxes are placed on products of the durable goods area where industry-wide unionization is strongest. This is a highly delicate area from the standpoint of the stability of the entire economy, since economists have alleged time and time again that prohibitively high and inflexible prices of capital goods have been responsible for cessation of business spending which has started us on the road to depression.

In the long run, pension plans add a new disability to a class of workers already under severe handicap, those in the age group 40 to 65. Industry already looks with disfavor on older workers on the ground that they are less productive. Now it can claim that by being older they are *ipso facto* more expensive as being closer to the pensionable age. A typical industry pension pattern is for a maximum pension to be set after, say, 20 years of service with a proportionate figure for a lesser term of service. It follows that there is less expense to a company in hiring a 25-year-old applicant as against one 40 years or over.

On the reverse side of the coin, after a worker has rolled up some years of service, he has a vested interest in his pension, an inchoate right from which he will not want to detach himself. If he leaves, he will get, if anything, the equivalent of the surrender value of an insurance policy but not the full amount. At best this will mean that the employer will be encumbered with endless grievance procedures with the union when he tries to fire a worker who has a substantial pension expectancy and thus he will have to contend with further encroachments on his management prerogatives. At the worst, he will be confronted with the tendency towards a more or less frozen work force. At any rate, just as the dollar size of the pension introduces an inflexible element of cost per worker, the accrual of pension rights introduces an inflexible element into the size of the work force.

It is important also to consider the novel factor that the immobility of the work-force raises for new enterprises. The obstacles that confront one in starting a new business today, particularly in the raising of capital, have caused a great deal of concern to those who realize that new businesses are the lifeblood of free enterprise. With pension rights in industry magnetizing workers to their jobs, it will mean that new concerns will be able to

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

attract workers only by offering wage rates that will outbalance the savings in the form of pension rights they have accumulated in existing jobs. Again, the economically unsound trend towards rigidity results.

Lack of sufficient risk capital to enlarge the nation's plant productive capacity has become one of the most formidable problems of the post-war era. If the funding of pension payments is the sole responsibility of the industry, that is, if the contributions are paper charges against the company treasury, then the amount of available risk capital would not be diminished. Industry would simply use the funds as part of its general working capital. But the inevitable trend will be to set up independent trust funds with joint industry-labor management. What will be done with the trust fund money? It will be put into safe investments and non-risk enterprises.

So the effect will be to multiply the problem that exists today with the large piling up of funds in the hands of insurance companies which are often unable because of legal restrictions or more often unwilling because of a sense of responsibility to the beneficiaries to put money into risk enterprises. The size of the problem is indicated by estimates that industry pension reserves for 20 million workers may hold as much as $50-billions.

On the other hand, the problem of the attenuation of risk capital is less discouraging if pensions are paid by the government through the social security system. In the pre-war period, grave fears were expressed that blocking up money into social security funds would mean sterilizing it by barring it for use in the productive system. Now that the government is constantly operating at a deficit and is using social security funds for general purposes, that fear can be discarded since the money flows back into industry. More important is the fact that the government is moving steadily into the field of lending equity capital to business. It is doing it on an increasing scale today through the RFC. Inevitably, it will set up an agency to lend equity capital to new and smaller businesses. Whether disbursed in armaments, public works or outright equity loans, government money is readily reabsorbed into industry.

All these are arguments for establishing pension systems via the national social security route rather than autonomous industry plans. But over both routes, private and public, hangs the specter of chronic inflation. At the present time social security payments established in the pre-war period have been rendered insignificant by the diminished purchasing power of the dollar. Will $100 a month also shrivel in size over the next two decades? The increase in industry costs or in added governmental expenditures are definite inflationary forces.

An accessory inflationary factor germane to pensions must also be considered. The reliance on a pension is a definite incentive to spend now rather than save. The promise that in one way or another an individual will be protected in his declining years encourages him to spend and thus puts more demand pressure on available goods. At the same time by reducing his savings it withdraws still more from the precious fund of available risk capital

The story of the great liberal whose last columns appeared in The Commonweal

Heywood BROUN

by DALE KRAMER

He left an indelible imprint on American life—yet even his closest friends didn't know the real Heywood Broun . . . this gentle man who fought fiercely for human rights . . . this shambling 300-pounder whose grace of spirit captured the hearts and minds of a nation. Here, at last, is the revealing story of this lovable human being—the facts, the contradictions, the strange quirks of fate, temperament and marriage that molded him to greatness.

*With a Foreword by Herbert Bayard Swope and illustrated with some rare photographs.*

At all bookstores $3.50

A. A. WYN, New York

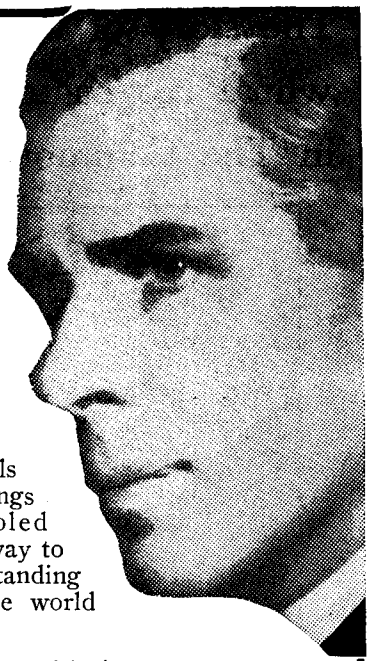
LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A book to give, to own

MSGR. FULTON J. SHEEN'S

*inspiring new book*

**Peace of Soul**



PEACE OF SOUL fills a great human need, brings new hope to a troubled world, and shows the way to a new peace and understanding of everyday life in the world today.

"Certain to provide many with the answer to a great human need . . . Deeply inspiring."
—*San Francisco Call Bulletin*

**Over 7 Months a National Best Seller**

**At all bookstores ● $3.00**

**WHITTLESEY HOUSE**

**A Division of the McGraw-Hill Book Co., New York 18**

**Rome—Holy Year, 1950**

Answer the Holy Father's call to make a pilgrimage of Piety and Reparation. Avoid the crowds by traveling in January, February, March and April. Rome, Assisi, Padua, Florence, Venice, Lourdes, Paris, Lisieux, Nice, Genoa.

POPULAR PRICE PILGRIMAGE, January, February, from $837.00.

HOLY WEEK PILGRIMAGE, from $822.00.

THIRD NATIONAL PILGRIMAGE TO FATIMA, ROME AND LOURDES, April, 1950, from $965.00.

WRITE FOR FREE ILLUSTRATED HOLY YEAR PILGRIMAGE BOOKLET TO:

**International Catholic Travel Service**

**725 Dupont Circle Building, Washington, D. C.**

**Classroom Subscriptions to The Commonweal**

Classroom rates apply on orders of ten or more copies to one address: 7½c each, with an additional free copy for Instructor or distributor.

**Room 508, 386 Fourth Ave., New York 16, N. Y.**

to which workers' savings do add a small part, particularly in the buying of stocks.

Social security has come a long way since the early days when old age pensions were proposed as only large enough to save the aged from the indignity of being completely destitute. With the concept of retirement pay steadily closing the gap toward the amount earned while in active employment, it seems certain that the impact of pensions on the nation's economy will become an increasingly important problem.

*Victor Reuther*

THE 1949 bargaining demands of most CIO unions, particularly the demands of the UAW-CIO for pensions and health security, are not a sign of a new trend, or the representation of a shift from wage demands to non-wage demands.

The original demands of the UAW-CIO in the shop were not wage demands. They were demands for an end to the speed-up, for an end to the tyranny of foremen, for human dignity in the shop, for seniority.

In all the plants as the contract relieved the pressure of one grievance, other grievances came to the top of the list. Union recognition and seniority gave way to call-in pay and to vacations.

The union demand in 1946 for a wage increase without a price increase, and for a look at the books, while coupled with a wage demand, were also significant non-wage demands. In a very real sense they were expressions of the demand by workers for status and security. The expressed conviction workers increasingly feel is that they too have a right to participate in making the decisions which will determine their standard of life, and that they are not children to be sent off to bed when the economic facts of life contained in the books come up for discussion.

The point is that non-wage demands have taken precedence over wage demands before and will again. The fact that pensions and health security are at the top of the list does not mean that wages and hours will not be at the top of the list in 1950.

And for that matter it is wrong to draw a line through the itemization of union demands and say these are wage demands and these are demands that have to do with status or security or dignity.

Seniority means job security, but in its operation it turns out that winning seniority means wages to the individual worker.

The demands for pensions and health security are wage demands; they represent additional income. Actually, a consideration of union programs in terms of a dichotomy between wage and hour demands and non-wage and hour demands sterilizes the consideration of workers' problems.

C. E. Wilson of General Motors once said that the program of unions was quite simple. They wanted more money for less work and they aim always to undermine the authority of management in the plant. In an untutored, cynical and unsympathetic way, he is right.

Without question the division of the national income

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and the division of the income from specific industrial enterprises are inequitable and unions will continue to press for a redistribution of income for years to come.

Wage demands are always going to have top priority in collective bargaining. Sometimes the demand will be expressed as a demand for a guaranteed forty hours, or for a guaranteed annual wage, or for longer vacations, or for additional paid holidays. (Parenthetically, any examination of the grievances which have gone before umpires will reveal that the paid holiday is increasingly a device that is used to get more wages for the people in the plant. Except for this understanding of the demand for paid holidays, how else can you explain the demand for pay for holidays that fall on Saturdays?) Demands for shorter hours will certainly continue. The progression from the dawn-to-dusk day, to the 12-hour day, to the 10-hour day, to the 8-hour day will certainly move on eventually to the 6-hour day.

Coarsely, from where C. E. Wilson sits, the tramp of workers in the march of progress sounds like a demand for more pay for less work. From the point of view of the management cynic, every attempt to limit the arbitrary authority of a foreman or the brutal finality and inhumanity of company rules is, by the same measure, an attempt to undermine management authority.

The umpire who sits in cases at issue between the UAW-CIO and the Ford Motor Company recently remarked that in law at one time there were hundreds of offenses which uniformly were punished by death. But as the law was civilized, it began to discriminate. Stealing a quart of milk became less heinous than killing a bank teller during a robbery, except that stealing a quart of milk is still punished more severely in many cases than dishonest manipulations in the big corporations which end in defrauding millions of people of millions of dollars.

In the body of law that is being built up around arbitrators and umpire decisions, the same evolution is in progress. Even now in many plants there are multitudes of offenses which result in automatic discharges under plant rules, from doubtful charges of absenteeism and insubordination, to assaulting the factory superintendent. Gradually, however, the civilizing process is becoming more discriminating, and in an increasing number of decisions, misdemeanors are dealt with as misdemeanors, and the fact that a man has 30 years in a plant mitigates an offense.

But from Mr. Wilson's aerie in the General Motors Building, from which he overlooks a city that he controls but does not live in, this process is a subtly planned erosion of management prerogative. But just as the predilection to hunt for new trends results in a concentration on static to the exclusion of the symphonic arrangement, Mr. Wilson's analytic method confuses the burp with the basic digestive process.

Demands for wages, hours, for pensions, for health security, for the entire list of demands which includes what seems to be such irrelevancies sometimes as double pay during vacations, or pay for time off when a member of the worker's family dies, are all expressions of a

"There's no such thing as a bad boy!"

This unshakeable faith, a borrowed $90, and five boys were all that Father Flanagan had when he founded Boys Town thirty-one years ago. This is the story he lived, told in full for the first time, and with it the story of boys he made into men—boys who never had a home, or a friend, or a future but for him. Internationally famous today, Boys Town is the monument to one man who devoted his life to resurrecting the good in boys whom society abandoned . . . a story all the more inspiring because it's true!

FULTON OURSLER

*Author of* THE GREATEST STORY EVER TOLD

*and* WILL OURSLER

*tell one of the most inspiring real life stories ever lived in America*

FATHER FLANAGAN OF BOYS TOWN

*Just published • Illustrated, $3* At All Booksellers DOUBLEDAY

*Imprimatur*

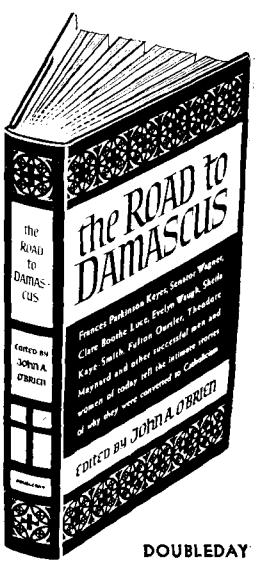
● "A highly readable collection of spiritual travelogues."
—*Saturday Review of Literature*

**+15 converts to Catholicism**

**tell in their own words**

**the reasons for their conversion . . .**

Evelyn Waugh
Fulton Oursler
Greta Palmer
Ross J. S. Hoffman
Theodore Maynard
Rosalind Murray
M. Raphael Simon
Owen Francis Dudley
Sen. Robert F. Wagner
Douglas Hyde
Willis D. Nutting
George B. Harrison
Sheila Kaye-Smith
Clare Boothe Luce
Frances Parkinson Keyes




Every follower of the faith will draw inspiration from these intimate personal histories by leaders of thought, action, and opinion in the world today. Edited by Rev. JOHN A. O'BRIEN, University of Notre Dame.

THE ROAD TO DAMASCUS

3rd printing. $2.50, wherever books are sold DOUBLEDAY


LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

*Christian Christmas Cards*

by Berliner & Lanigan

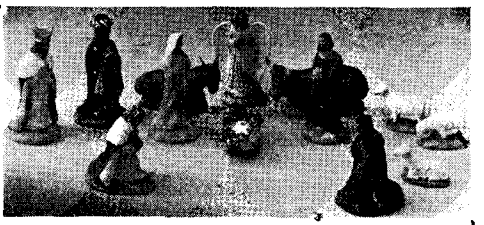
¶ Cards in the spirit of the Liturgy, designed by contemporary artists and made with care befitting their meaning and purpose.

¶ This year a complete line of cards at five cents each is offered, equalling in quality any cards we have made in former years.

*Personal imprinting available at extra charge.*
*Free full-color descriptive circular available, write to:*

BERLINER & LANIGAN
*Nevada City, California*

*The really appropriate Christmas present!*



A crèche (santons, "little saints") from the south of France, of terra cotta painted in gay, vibrant colors, ranging in size from 1 inch to 4 inches; in price from $7.75 to $12.75. Set of traditional village characters (worshippers) from $8.75 to $13.75. Also wooden angels and crèches from Italy. All sets post prepaid insured. No C.O.D.'s please. Mail orders only.
3 ¾" set shown $12.75

*Send check or money order to:*

**Alice Lee Myers, 818 Madison Ave., N. Y. 21, N. Y.**

*Illustrated brochure available*

**ESCORTED HOLY YEAR TOUR TO**

Paris, *Lisieux, Lourdes,* Riviera, *Rome* (Christmas), *Assisi,* Florence, Venice, *Milan,* Montreux

From New York Dec. 10, 1949—SS QUEEN ELIZABETH
Return to New York Jan. 10, 1950 . . . $695.00
Rate reduced due to devaluation of European currencies
By air leave New York Dec. 14 return Jan. 5
Ask for free folder — Your local Travel Agent or

**THE HALEY CORPORATION**
Travel Service
11 East 44th Street Tel. MU 2-9050

single demand which includes and transcends each of the separate demands.

This is the demand for human equality, a demand which was put into a slogan by Walter P. Reuther as a demand for the end of the double standard. Not simply the end of the double standard in the treatment of men who are too old to work and too young to die, or the demand for an end to the double standard in the treatment of the sick and incapacitated, but in reality a demand for the end to any and all kinds of discriminations which have as an assumption that one man, or one woman, or one man's family, or one man's children, are better than another man, or his family or his children.

This is not a demand for absolute equality of income, any more than the phrase "equality before the law" asserts that all persons brought before the bar of justice should be punished equally. But while it is not difficult to say what an end to the double standard does not mean, there is no way yet to indicate what it does mean finally.

Certainly the Russian experience shows that the transference of ownership does not abolish the grievances of workers or alter their attitudes toward management. In a sense it would appear that there is a basic divergence of interest between people who take orders and people who give them, between the insiders and the outsiders. Democratic principles probably can be used to find an explicit resolution of the problem the double standard presents in both General Motors and in Soviet Russia.

Until the double standard is dissolved, workers and unions will continue the struggle for the final satisfaction of this basic grievance against unequal treatment. The struggle will be manifested in demands for better wages, certainly. Better hours, most assuredly. Security demands, of necessity. But when any of these demands comes to the top of the list at a particular bargaining session, it will not be because a new trend has set in, but because an old trend is continuing—people are still fighting for freedom and dignity.

### *John Quincy Adams*

TO OUR great regret Management and Employees seem to be drifting back into a state of mutual suspicion.

Every thoughtful businessman will recognize in the Holy Father's recent address to Catholic Employers the substance of the fundamental and logical conditions needed to dispel the antagonism that only too plainly exists today in the minds of many in Management and Labor.

For example, the Holy Father insists that Labor and Management should be partners in business. The opposition of Labor and Management is only apparent or superficial; they are actually "linked in a community of action and interest." "Employers and workers are not implacable adversaries. They are cooperators in a common task. They eat, so to speak, at the same table, seeing that they must live, in the last analysis, from the gross or net profits of a national economy."

A review of Pope Pius XII's latest advice to Catholic

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Employers, and the Encyclicals "Rerum Novarum" and "Quadragesimo Anno" invites suggestions for the betterment of Labor-Management relationships generally which in their entirety will indicate the so-called non-wage compensations which are the subject of this symposium. The suggestions follow:

Labor and Management are partners in business and industry. With this proposition accepted by employers, the result follows that the gulf between Management as such, and Labor as such, will be eliminated and each employee will consider himself to be a part of both Management and Labor. In anticipation of the foregoing, there must, of course, be at first a neutral area for cooperation between Management and Labor. The vehicle for this can be a Labor-Management Committee drawn equally from the so-called Labor level and the so-called Management level. It should be borne in mind at all times that both Labor and Management recognize the rights of the other for only in this manner can mutual respect and understanding be assured. The enormous advantages of combining the forces of Labor and Management so that one harmonious whole is presented should be the strongest asset which a business or industry possesses. Furthermore, the welfare of any business or industry depends to a great degree upon the acceptance of mutual responsibility by both Labor and Management.

It should likewise be borne in mind at all times that the harmonious operation of a business or industry requires that its economic decisions rest with Management or the Proprietor of the particular business, and of equal importance, that the authority of the employer be preserved throughout but at the same time providing ample recognition of the place and dignity of all members of the business.

Some specific recommendations being followed widely today by businessmen are:

1. Afford all employees an opportunity to grasp fully the overall operation of the business or industry and in this manner acquire a feeling of personal interest and responsibility, at the same time assuring a greater degree of security to the business and the individual alike.

2. Encourage real collective representation in plants and offices, again to assure the personal interest of each employee and to create a sense of security and dignity in his employment.

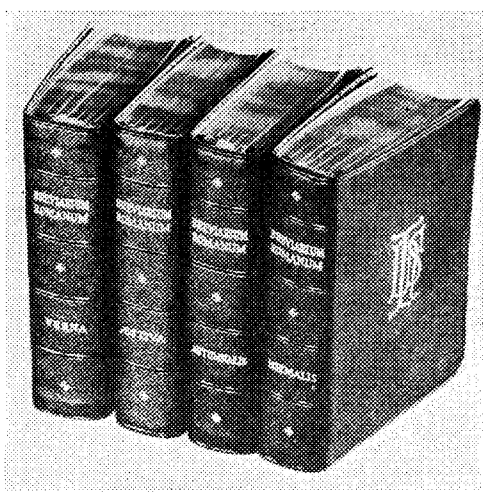
3. Train employees of native ability for responsible positions in the business or industry by *preparing* them as members of Advisory Committees and other Committees having to do with the general well-being of the organization.

4. In a manner appropriate to the particular business or industry create a plan of Profit-Sharing to be participated in by employees at every level. Unfortunately in some instances which have come to my attention, the spirit of the profit-sharing scheme has been exploited by employers so that sometimes labor organizations are reluctant to cooperate in such plans, preferring to limit the


**BENZIGER BROTHERS, Inc.**

**U. S. A. LITURGICAL EDITIONS**

JUXTA TYPICAM VATICANAM



WITH NEW PSALTER

**BREVIARIUM ROMANUM**

BREVIARIUM ROMANUM
Large type 4⅝x7. Im. Lea. $34.50. Morocco $45. Sheepskin $48. Goatskin $55. Red Goatskin $60.

Pocket size 4x6. Im. Lea. $28. Mor. $36.50. Sheepskin $40. Red G'tskin, $50.

SEASONAL BREVIARIES. For Christmas, Holy Week, Pentecost. With New Psalter. Im. Lea. per vol. $4.50. Lea. per vol. $6.

MISSALE ROMANUM
Large Quarto 7x12. Red Mor. $55
Quarto 8x11. Black Sheepskin $40.
Octavo 7x10. Red Sheepskin $22
Twelvemo 4⅝x7. Morocco $9.50.

MISSAE DEFUNCTORUM
Large Quarto 9½x13. Im. Lea. $6.50. Half Lea. $12. Mor. $18.
Quarto 8x11. Im. Lea. $4.50. Half Lea. $10. Mor. $15.

RITUALS
Baptismal 5x7¼. $3.
Burial 7¼x10¼. $4.
Marriage 7¼x10¼. $4.
Altar Prayers 7¼x10¼. $3.50.
Epistles and Gospels. Pulpit Edition. Im. Lea. $3.75. Lea. $5.

THE BREVIARY IN ENGLISH.. In 4 volumes 4⅝x7. Im. Lea. Per set $34.

SUMMA THEOLOGICA. In English. 3 vols. 7¼x10. Per set $48.

**BENZIGER BROTHERS, Inc.**

Printers to the Holy Apostolic See and the Sacred Congregation of Rites

**26-28 Park Place, New York 7, N. Y.**

BOSTON • CHICAGO • CINCINNATI • SAN FRANCISCO


LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Americans of every race, color, religion, national origin and ancestry are demanding, individually and collectively, that the United States Congress enact early in its next session a strong Fair Employment Practice Law in order to bring economic equality to millions of citizens and thereby give moral and spiritual meaning to the cause of American democracy.

THE INTERNATIONAL BROTHERHOOD OF SLEEPING CAR PORTERS

*Affiliated with the*

AMERICAN FEDERATION OF LABOR

Suite 301 217 West 125th St.
NEW YORK 27, NEW YORK

A. PHILIP RANDOLPH
International President

ASHLEY L. TOTTEN
International Secretary-Treasurer

*Introductory Offer*

For new subscribers, this anniversary week only

**14 issues $1**

THE COMMONWEAL
386 Fourth Avenue, New York 16, N. Y.

For the enclosed $1 send the next 14 issues of THE COMMONWEAL to

. . . . . .

. . . . . .

. . . . . 11/4/49

union employee's compensation to wages, welfare benefits and, occasionally, pensions.

Practically everyone is acquainted with the successes achieved by the Industry Council Plan in Holland and Belgium. Efforts to establish the same Plan here have not had too great success because of the hesitancy not only on the part of Labor, but frequently Management as well, to have a so-called public member participate in the activity of the Industry or business. However, if this Plan is confined to representation by Labor and Management only, excluding the so-called public member, there is every reason to believe that the Plan can be successfully adopted here.

Finally, the progress and survival of private enterprise today makes it imperative that Labor and Management present a united harmonious front wherein all employees enjoy and recognize the dignity of the individual, job security and mutual responsibility.

# Peddling Fish

## J. F. Powers

MR. Tremaine, according to the data on the jacket where he is shown enjoying a cigarette, *served* many years as managing editor of Macfadden Publications. In fact he was sent to the editor's chair in 1922, has been listed in "Who's Who in America" continuously since 1926, and has had more than a hundred stories and novelettes published up to this time. This would appear to be his first book, (*Short Story Writing. F. Orlin Tremaine. Rodale Press.* $3.50.) however; it is said to be for beginners and professionals alike.

The editors of another new book (*Short Stories: Tradition and Direction. Sale, Hall, Steinmann. New Directions*) have remarked that "the pressures of the individual consciousness on the iron corset of the short story have been so intense that it seems either the form or the writers will have to break," but there is no sign of this in Mr. Tremaine. For him this dilemma remains undiscovered, the new world of fiction scarcely hearsay, and the old flat world of the contrived adventure the only one. So many writers succumb to the temptation to be ahead of their time. Not so, Mr. Tremaine. He quotes Edgar Guest in cold blood. He is in step with the reading public. He is strict with snobs:

> On the other hand, many young writers fall prey to one of the inherent weaknesses of human nature. Having dabbled a bit in psychology, a bit more in superficial observation of human foibles, and a bit more in the attempt to enter the so-called "literary world," more than a few of us are prone to discuss "what the little girls who work in the ten cent stores like to read," or remark that such and such a magazine is read by "stenographers and clerks" or make reference to the "gum-chewing public." Believe me, such an attitude toward your potential

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

reading audience is not only adolescent, it is suicidal. Stop and think a moment. What was the last "best-seller" that fascinated you? Do you think it was motivated by the idea of reaching masses of the people by *writing down* to them? If so, why were *you* interested?

And still Mr. Tremaine confesses there have been times "when it has been hard for me to avoid the tendency toward pessimism that appears in the writings of Professor Hooton of Harvard." Such candor takes little away from Mr. Tremaine's optimism, it is evidence rather of his mortality. Even the inventor of those little SMILE signs must have had his blank moments.

Story-writing, Mr. Tremaine warns, is hard work, is not for dilettantes and triflers. "Yet there is a glamor which clings to the professional writer like mist to a lake on a frosty morning. The reasons for this are deep-rooted in the background of mankind." Here one rushes on in the hope that Mr. Tremaine will get more specific. But all he'll say is, "Good, sound reasons, to be sure. . . ."

But, to pop the question, how can the beginner prepare for a professional career? By keeping a healthy mind. By developing and maintaining a sense of humor even if it does not come natural. By putting down any inclination to "peddle fish." Mr. Tremaine holds that every person possesses his own particular peeve and isn't interested in paying ten, fifteen or twenty-five cents to read about yours. "The stories and books of the world's religions are filled with plots worthy of modern streamlining, so long as you read them objectively and free of their religious connotations." He suggests that the young writer read Vergil and Caesar's Gallic Wars for the same reason and in the same way.

For the writer, the effective reflection of life is the primary objective (*However*: "No standard magazine is interested in publishing stories of incest, miscegenation, or homosexuality. . . . The amount or degree of sex-adventure [sic] in stories varies with the general policy of the magazine toward which you aim—but keep it *normal* if you wish to sell") and he therefore retains the right to build up a character in his story representing any shade of life he so desires. "So long as you do this *objectively* such a character may be made to *attempt* to 'peddle fish.' But remember, if you make this character objective, he will not succeed in putting across any idea or pet hobby of yours because he will be laughed at and opposed by your other characters. For that is life, and the effective reflection of life is your primary. . . ."

★

IF *that* is life, it's even worse than some philosophers present it, and prophets would fail away from home as well. Mr. Tremaine is not speaking in a manner of speaking. That is clear from the case of a colleague who has come closer to hellish futility than one ought to get in this world—

A dozen years ago the name of Arthur J. Burke appeared on the covers of several magazines almost every month. Sometimes it was only two or three, sometimes it would be on half a dozen appearing


# THE FATHERS OF THE CHURCH

**A new American Edition in 72 Volumes**

***Now Available:***

THE APOSTOLIC FATHERS — Including Sts. Clement of Rome, Ignatius of Antioch, Polycarp, Barnabas. The Shepherd of Hermas, and others. By Francis X. Glimm, S.T.L., Joseph M. F. Marique, S.J., Ph.D., Gerald G. Walsh, S.J., M.A. (Oxon), Ph.D., S.T.D.

ST. AUGUSTINE—(*Christian Instruction, Admonition and Grace, Christian Combat, and Faith, Hope and Charity*) by John J. Gavigan, O.S.A., Ph.D., John Courtney Murray, S.J., S.T.D., Robert P. Russell, O.S.A., Ph.D., Bernard M. Peebles, Ph.D.

ST. AUGUSTINE—*Immortality of the Soul, Magnitude of the Soul, On Music, Advantage of Believing,* and *On Faith in Things Unseen.* By Ludwig Schopp, Ph.D., John J. McMahon, S.J., S.T.L., R. Catesby Taliaferro, Ph.D., Mary Luanne Meagher, O.S.B., Ph.D., Roy J. Deferrari, Ph.D., LL.D., L.H.D., Mary Francis McDonald, O.P., Ph.D.

SALVIAN—*The Governance of God, Letters, To the Church,* and Salvian's letters and his commentary on the Church. By Jeremiah F. O'Sullivan, Ph.D.

ST. AUGUSTINE—(*The Happy Life, Answer to Skeptics, Divine Providence and the Problem of Evil,* and the *Soliloquies.*) By Ludwig Schopp, Ph.D., Robert P. Russell, O.S.A., Denis J. Kavanagh, O.S.A., Thomas F. Gilligan, O.S.A.

ST. JUSTIN MARTYR — *His two Apologies* (addressed to the Emperor and to the Roman People) his *Diologue with Trypho* and several related apologetical works. By Thomas M. Falls, D.D., Ph.D.

**Volume VII on Press:**

NICETA OF REMESIANA—(Gerald G. Walsh, S.J.); SULPICIUS SEVERUS (Bernard M. Peebles); VINCENT OF LERINS (Rudolph Morris); PROSPER OF AQUITAINE (J. Reginald O'Donnell, C.S.B.).

**Containing 22 Volumes on the Works of St. Augustine**

•

Each Volume Approximately 400 Pages

•

Individual Volumes at $5.00 Each
For Subscribers to the Series, $4.50 per Volume

•

Payment May Be Made After the Receipt of Each Volume

•

Terms May Be Arranged

•

Gift Certificates Are Issued

•

Brochure Available on Request

•

Order from your Bookseller or from

**FATHERS OF THE CHURCH, INC.**

**475 Fifth Avenue**
**New York 17, New York**


LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

**Manhattan College**
RIVERDALE 63, NEW YORK
*Founded* 1853

Our Basic Educational Beliefs:

- In the importance of the individual student
- In our emphasis on distinguished teaching
- In our traditional insistence on spiritual values

Courses Lead to Bachelor's Degree in Arts and Sciences, Engineering, Business, Physical Education for Resident and Day Students

please write
Brother Agatho, F.S.C., Registrar
Manhattan College
Riverdale 63, N. Y.

**SIENA COLLEGE**
**LOUDONVILLE, N. Y.**
**(ALBANY COUNTY)**

Conducted by the Franciscan Fathers

DAY DIVISION
Men Only

EVENING DIVISION
Men and Women

Offering a Complete Program of Approved Courses Leading to Bachelor's degrees in Arts, Science and Business Administration.

For catalogue write
THE DIRECTOR OF ADMISSIONS

on the newsstands at the same time. Burke liked his typewriter. It was almost a part of his personality. Words poured from it in cascades, yet he never typed with more than two fingers at a time. I have seen him after a single day during which he actually turned out twenty-eight thousand words of fiction! That night both the first and second fingers on both hands had blood around the fingernails! When the forefingers grew numb he switched and worked with the middle fingers. And then back again. I've often heard him say: "Without a typewriter I'm lost."

What price glamor! If Burke had only written great or readable books, found cures for dread diseases, or gained a fortune from his bloody labors. Such things from such effort would be understood, and perhaps a little mist would cling to him. But twenty-five million words published (on Mr. Tremaine's proud estimate), and these simply gone the way of all pulp! One feels that Burke might have done better to peddle fish. The only comparison which comes to mind is the piece-worker in Russia or Poland who, according to dispatches, recently surpassed his quota by 500 percent.

Let it be recorded, however, that Mr. Tremaine does not recommend mass production on the Burke plan. "I do not ever advise anyone to try to work that fast. I believe that something of quality is bound to be sacrificed."

Another author who should be better known is, or was, John R. Coryell. Mr. Tremaine suspects that Coryell is a name remembered only by a small circle of readers, and yet Coryell's was the pen that launched a thousand books. Mr. Tremaine, who admits many of these were "so-called" dime novels, is palpably impressed with such production, and reminds us: "Had they been classics, the name Coryell would be more widely known."

★

KNOWN or not, Coryell was foremost among those responsible for a literary technique which is standard practice today, or so Mr. Tremaine suggests; "Ingenuity was called for," he said, and Coryell had it. Coryell saw that a vast audience desired "economical reading"—the trend was away from the Victorians—and he also discovered that writing "Dickensian descriptions" at a cent a line was a hard way to make ends meet. At the same time he recognized that the American audience favored sympathetic characters, preferably underdogs, just as today. He considered the success of Horatio Alger. He considered such titles as *Strong and Steady, Strive and Succeed, Try and Trust.* ("Naturally," Mr. Tremaine explains, "you do not emulate them, or their authors, or style. But when you disguise them and dress them up and streamline them, can you do better basically?") Since Mr. Tremaine worked under Coryell at Macfadden Publications and eventually succeeded him, such, we may safely presume, were Coryell's thoughts. The following lines, taken from Mr. Tremaine, illustrate Coryell's findings and ultimate solution.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Schulmerich does it again!

## *Introduces NEW Instruments at Low Prices!*

by the creators of

The world renowned "Carillonic Bells"

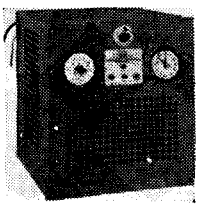
**Schulmetronic UNIT BELL**

Does anything a $15,000 cast bell can do, yet it doesn't require a tower. Provides tolling or swinging bell. Anyone can install it—and play it. Also plays "Carillonic Bell" or standard records. Microphone can be attached.

*from* ***$395.00****
*complete*

**Schulmetronic AUTO-BELL**

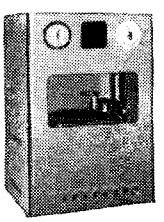
The most versatile fully automatic bell instrument ever made. Provides both swinging and tolling bells, with 24-hour program clock and automatic control. Ideal for liturgical use of fine belltones. No tower required.



*from* ***$1240.00****
*complete*

**Schulmetronic TOWER MUSIC SYSTEM**

The most compact system made. Reproduces perfectly the music of your organ, "Carillonic Bell", and standard records. Clock device allows the prearranging of programs throughout day or week. More economical to buy than any similar instrument. No tower is required.

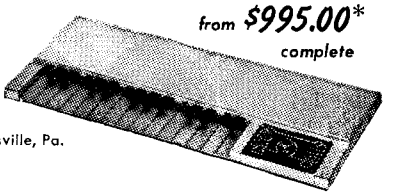


*from* ***$900.00****
*complete*

**Schulmetronic 25 BELLS**
**FOR ORGAN AND TOWER**

The finest low price bell instrument with a full 25-note keyboard. Produces harmonically-tuned bell carillon tones for the tower and the organ. Organist needs no special training. Complete control of volume and modulation is possible regardless of organ volume—a feature ordinary organ chimes do not have.

*from* ***$995.00****
*complete*



*F.O.B. Sellersville, Pa.

**Schulmerich Electronics, Inc., SELLERSVILLE, PA.**

For information write Dept. CW-96



*25 Years of Intelligent Journalism*

Fides salutes Commonweal's achievement and offers congratulations to editors past and present. We aren't that old yet but already our lists include the work of Emmanuel Cardinal Suhard, Henri de Lubac, Felix Morlion, Jules Cardinal Saliege, Francis Charmot, F. Lelotte, Columba Cary-Elwes, and E. S. Geissler, and we have big plans for the future.

***FIDES PUBLISHERS***

**Chicago South Bend Montreal Paris**



USED AND OUT OF PRINT **BOOKS** OF INTEREST TO CATHOLICS

For those hard-to-find titles send your Want List to AQUIN. In the trade AQUIN is the most frequently recommended source for Catholic books.

**Libraries Purchased**

**AQUIN BOOK SHOP**

**P. O. Box 454**
**Cranford, New Jersey**

AQUIN BOOK SHOP



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A, or Pre-Coryell dialogue:

Are you there, John?

Yes, dear. What is it? (Net profit: .02)

B, or Post-Coryell dialogue:

Are you there, John?

What?

Are you there?

What did you say?

I said, "Are you there?"

Well, why didn't you speak louder?

Louder? I was practically yelling.

Well, what is it you wanted?

Do you have a pin?

At this point Mr. Tremaine exclaims: "Boy, that's more like it! A penny, a penny, a penny—nine cents! Thus it was the penny a line rate that forced John R. Coryell, and many other working writers as well, to open up the tight Dickensian style and lay the foundation for modern fiction."

There are too many good things in Mr. Tremaine's book—for instance, his sample passage on "a triangle love set-up," sure to become a landmark in literature, but a little long to quote. Now and then it is possible to take his advice. Simplicity is the keynote of good writing, and so why write "The huge, pilorous fist slithered across the casement?" when you mean "The big, hairy fist slid across the window-sill?"

Some names not to give your characters: Brandon, Manley, Bentley, Manning, Loring, Brent, and Goddard.

Books to have at your right hand: dictionary, thesaurus, and *The Word Finder,* edited by J. I. Rodale, published by the Rodale Press. "Most useful book"—Bennett Cerf.

The Writer's View of the World Today: "Actually the development of a faster tempo through the machine and air age offers new opportunities for ingenious variations in plot, atmosphere, and characterization. It is possible to set the stage for a mystery story in Egypt, and wind it up in San Francisco within a matter of forty-eight hours with all characters present!"

Beware of Imitations: "Furthermore, my advice is that if you should, by chance, read a book that advises you on 'How to attract the editor's attention,' or How to get past readers,' you immediately stop reading at that point and burn it."

★

MR. Tremaine puts it all plainly. And he can be hard. "If you"—and here his cigarette in its holder seems to cover you like a gun—"are one of those intense, missionary types with a *Mission in* the world, you might just as well give up writing as a profession because there is little place in the scheme of things for your work. In such a case, better get yourself a job running an elevator and do your writing at night for the lunatic fringe publications which also have missions and can therefore ill afford to pay anything for what they print. Such intense motivation is usually the result of neurotic tendencies and therefore is of little concern to most of us."

One instinctively shrinks from his words, tries to be amused or convinced that here is a false witness, but what

FAIRFIELD
UNIVERSITY
OF SAINT ROBERT BELLARMINE
FAIRFIELD, CONN.

*The Jesuit Institution of Connecticut*

A. B. and B. S. Degrees in Arts and Sciences

FAIRFIELD COLLEGE PREPARATORY SCHOOL

The Faculty and Students of Fairfield University
cordially congratulate The Commonweal

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Congratulations to *The Commonweal*

from

# *FORDHAM UNIVERSITY*

Fordham College

College of Pharmacy

School of Law

School of Adult Education

Graduate School of Arts and Sciences

School of Business

School of Education

School of Social Service

Fordham Preparatory School

**NEW YORK 58, N. Y.**

# BOSTON COLLEGE HIGH SCHOOL

THE JESUIT HIGH SCHOOL IN BOSTON

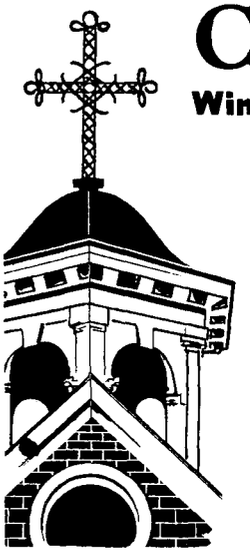
**1863 - 1949**

*Congratulates*

THE COMMONWEAL ON THE OCCASION OF ITS 25th ANNIVERSARY

# St. MICHAEL'S COLLEGE

**Winooski 17, VERMONT**



A Liberal Arts College for men. Near Burlington. Courses leading to B.A. and B.S. degrees. Fully accredited. All sports, including winter activities in scenic locale. Enrollment limited to 1,000.

*Write Registrar for CATALOGUE*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

**The**

**Jesuit Fathers**

**of the**

**UNIVERSITY OF DETROIT**

*(Michigan's Only Catholic University)*

**are pleased to extend their Congratulations to The Commonweal for its 25 Years of Devotion to the Cause of Catholic Culture in the United States.**

if he is right? What if Mr. Tremaine is right in his main, intended thesis? What if most readers really do want the kind of stories Mr. Tremaine admires? There is nothing startling about this possibility; it only seems so when Mr. Tremaine spells it out. He simply calls a spade a chisel, and perhaps it is that now, always was, and ever shall be—wherever earning a living and writing short stories are one and the same. Certainly the burden of proof lies heavy upon anyone who would differ with Mr. Tremaine. The magazines of great circulation, and hence of high rates for writers, are still on his side. His book on how to be a hack writer is in a tradition. As such it can be recommended. But don't run. There'll be another along any moment.

# Books

*As a Man Grows Older. Italo Svevo. New Directions.* $3.00.

IT IS INTERESTING to note that a growing number of articles and translations is acquainting the American reader with contemporary Italian literature. Not that this translation of Italo Svevo's *Senilità* is especially recent: it first appeared some seventeen years ago and the novel itself was published in Italy in 1898. Yet the fact that such reprints are made indicates how strong the interest has become.

At present that interest centers on those works that seem to embody a part of the vast contemporary literature of decadence and disillusion; today, one would add of despair. Such an approach, if it becomes exclusive, is apt to distort the full meaning of that literature if it forgets that at the core of each work, at the point at which it must be firmly grasped, there is something irreducible to a general European situation, something concretely Italian. When one considers, however, the absence of a strongly literate Italo-American bourgeoisie and the socially acceptable ignorance of the Italian tradition, the prospect of being misunderstood becomes trivial in comparison to the real danger of not being heard at all. That is why it is good that Svevo's complex novel, *As a Man Grows Older,* should be known now.

Svevo was born Ettore Schmitz, a Triestine Jew of part Austrian descent. His novels are character studies in which the psychology of motivation assumes labyrinthine proportions. In the present novel, Emilio Brentani, a middle-aged nonentity in business and literature, becomes infatuated with a prostitute. Seeking in the affair a deliverance from the desolate, monotonous life he endures with his sickly sister, he refuses to acknowledge the street walker for what she is, his imagination shielding and recreating her constantly. Only all too frequent disillusions and the death of his sister compel him to denounce his dreams, and without them life remains for him a thing devoid of all meaning and purpose. At one point, he had felt that a life sacrificed for his sister might redeem him, but his irresolute and irreligious nature

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

1852 NINETY-SEVENTH YEAR 1949

# LOYOLA COLLEGE

Accredited by the State Department of Education of Maryland and New York, by the Middle States Association of Colleges and Secondary Schools and by the National Catholic Educational Association.

A member of the Association of American Colleges, the American Council on Education, the National Education Association and the Jesuit Educational Association.

4501 NO. CHARLES STREET
BALTIMORE 10, MARYLAND
Chesapeake 1020

*A College of the Liberal Arts and Sciences*

LOYOLA COLLEGE offers courses leading up to degrees of Bachelor of Arts, Bachelor of Philosophy and Bachelor of Science.

Loyola College Graduate Education and Evening School offers courses leading up to the degree of Bachelor of Science in Social Science and Business Administration, and Master of Arts in Education.

## CANTERBURY SCHOOL

**New Milford, Connecticut**

founded in 1915, has always maintained the highest standards of scholarship, discipline, and personnel. It is firmly established as one of the leading college preparatory schools of New England. Its location is excellent; its plant and facilities modern and complete. The course of studies covers the requirements for admission to all colleges, universities, and scientific schools, and its graduates have been notably successful in college work. Courses in Christian Doctrine, Ethics, and Apologetics, are taught by our resident Chaplain. These, together with the permanent effect of the religious life of the School, give Catholic boys a sound moral preparation for a good life in the modern world.

The school is conducted by Catholic laymen, under the patronage of the Most Reverend Bishop of Hartford. Address:

WALTER F. SHEEHAN, Headmaster

## IONA COLLEGE

**NEW ROCHELLE, N. Y.**

A Catholic College for Men Chartered by the Regents of New York to confer degrees in Arts, Science, and Business Administration.

*Conducted by the Christian Brothers of Ireland.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

could never have complied with such a high demand.

This tragic theme, the story of a failure, is dealt with frequently in the contemporary Italian novel. Under Svevo's genius the tragedy is elevated to the stature of a bleak, gray epic attenuated only here and there by a faint moral irony.

The translation is good. It is perhaps too correct, for it cannot convey the nervousness and dissonance that characterizes Svevo's occasionally unpolished Italian prose.

SERGE HUGHES.

*Fabulous Boulevard. Ralph Hancock. Funk & Wagnalls.* $3.50.

I'M ONE of those California-transplanted Easterners who's always obnoxious in my superlatives about the state when I return to one of the old hometowns. Even so, I picked up *Fabulous Boulevard,* by Ralph Hancock, sceptically. I still have some of my Eastern conservatism, mixed with the cynicism that comes with being a newspaperman.

I watered down the first few chapters. Wilshire Boulevard the Fifth Avenue, the Michigan Boulevard of the West, the Champs Elysees of the Western Hemisphere? Nonsense.

But Hancock wore away the stone. Continued reading of this book, written in the currently popular "Believe It or Not" style of Robert Ripley, furnished me with many new reasons to enthuse about my current home. The result is that I have little but compliments for this former newspaperman, foreign correspondent, airways director of publicity and author.

*Fabulous Boulevard* is not written in the careful historical manner that marked Robert Glass Cleland's splendid histories of California (*From Wilderness to Empire* and *California In Our Time*), but behind the fluid exclamatory sentences there is evidence of long and laborious research. Hancock, in hastening over the water problem in Los Angeles, discloses a lack of knowledge about this essentially important California River problem; in saying "any studio workers who live in Hollywood have a difficult community problem," forgets RKO, Warner's and Columbia, and there may be errors on other points with which I am not familiar, but these are needles in the haystack. He's amazing in the way he has amassed facts about a part of the world that's been too busy making history, and geography, to be concerned with setting down the details.

Wilshire Boulevard, I now admit, is to Los Angeles what Fifth Avenue is to New York, and the Champs Elysees is to Paris. It is in the Los Angeles tradition and character. As must be, it claims to be the broadest and longest, running from downtown Los Angeles 16 miles to the Pacific, through three municipalities and acting as the principal boulevard of eleven communities. It has grown so rapidly that the first person born on the Boulevard still lives within a block of it. On it are some of the world's most elite department stores. On and near it are cafes where the food can be claimed to be

*By fulfilling all the requisites of Catholic journalism*

THE COMMONWEAL

deservedly merits the congratulations and cooperation of each and every American Catholic on the occasion of its twenty-fifth anniversary.

It is our firm belief that the Catholic viewpoint on all important political and social problems of future years will be presented courageously and boldly in the pages of this indispensable publication.

LOYOLA UNIVERSITY

CHICAGO

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# OPPORTUNITY

*. . . for Catholic Youth to build a fine future.*

HERE at Marquette, under the guidance and direction of the Jesuit Fathers, are fine educational opportunities — opportunities for all to grow culturally and spiritually.

A brilliant and distinguished faculty combines with a diversified curriculum to offer opportunities for degrees or certificates in Law, Medicine, Journalism, Liberal Arts, Graduate Studies, Business Administration, Speech, Education, Dentistry, Dental Hygiene, Medical Technology, Nursing, and Physical Education.

Truly Marquette University can offer *Opportunity* to the intellectual and spiritual seeker of knowledge in all its fields.

***For complete information write to Registrar.*** **MARQUETTE UNIVERSITY** ***Milwaukee 3, Wisconsin***

*Congratulations to*

## The Commonweal

## ST. BENEDICT'S COLLEGE

Atchison, Kansas

Fully accredited Catholic boarding college for men. Address the Dean for information.

## LEWIS COLLEGE OF SCIENCE AND TECHNOLOGY

LOCKPORT, ILLINOIS

MOST REV. BERNARD J. SHEIL, D.D., President

REAR-ADM. H. J. GRASSIE, USN (Ret.) Chancellor

Junior College Credit Courses in Biology, Business Administration, Chemistry, Education, Engineering, and Liberal Arts.

Terminal Courses in Aviation Maintenance, Aviation Operations, Aviation Mechanics.

Flight Instruction with Private Pilot, Commercial, Helicopter, Instructor, and Instrument Training.

State and Veterans Administration Approved.

Resident Students and Coeducational Day Students.


LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

DePaul University
Chicago, Illinois

Undergraduate Schools
College of Liberal Arts and Sciences
College of Commerce
College of Law
School of Music
College of Physical Education
Department of Drama
Secretarial Department

Graduate Schools
Liberal Arts and Sciences Division
Commerce Division Music Division

*For additional information, write to Room 500*
DePaul University
Chicago 1, Illinois
*A Half-Century of Catholic Educational Service to Chicagoland*

REGIS
COLLEGE
DENVER, COLORADO
the most favored Jesuit institution in the country from the viewpoint of scenery and climate, congratulates
The
Commonweal
upon the completion of Twenty-five years of service to Catholic Action.

better than that of San Francisco and New Orleans. Its Ambassador Hotel, fronted by a lawn so expansive it includes a small golf course, is distinctively California. So are its palm trees and ubiquitous geraniums. Wilshire Boulevard, appropriately, has climate that on one day can be 15 to 20 degrees different from one end to the other.

The author, with true Los Angeles spirit, has included within the Wilshire district, such a Los Angeles distinctive spot as The Farmers Market, three blocks away. Since Donald Douglas built his first airplane plant on Wilshire, he has been able to include him in. The University of California at Los Angeles, one of the eight campuses of the world's largest university, is there, too, even though Westwood Village is "a buffer state separating the 384-acre campus from the roaring Boulevard." To be fair and complete, Hancock does not exclude smog.

NOTE: Easterners also will probably like *Fabulous Boulevard.*

HARRY W. FLANNERY.

*A Sort of a Saga. Bill Mauldin. Sloane.* $3.50.

OUT of the hundreds of soldiers who earned headline fame during World War II, two remain persistently popular and almost universally beloved. General Dwight Eisenhower and cartoonist Bill Mauldin, the author of this childhood memoir, both have a straightforward, uncomplicated approach to everything they tackle that sets them off as "nice guys"—just about the highest popular praise an American can aspire to. In our more expansive moods, we in the U. S. like to think we are a nation of "nice guys."

During the war the two ETO veterans, representing two living generations and both levels of the military hierarchy, served as national symbols in columns, magazines, newsreels and even among the troops themselves. Both men incarnated in combat khaki what amounted to a national ideal: toughness without arrogance, astuteness without intellectualism, pity without softness, confidence without swagger, heroism without heroics and, above all, poise without pose. The grinning commanding general and the baby-faced sergeant: nice guys, both of them, the best a nation had to offer.

*A Sort of a Saga* is the sort of a book you would expect a nice guy like Bill Mauldin to write, though you might not have counted on his engaging literary style. When Mauldin wrote the text to go along with his earlier books of drawings, *Up Front* and *Back Home,* reviewers all remarked on his surprisingly graceful prose. *A Sort of a Saga* is written in the same direct and effortlessly simple style, in this case the perfect medium for the modest story he has to tell.

It is the story of 28-year-old Mauldin's childhood. All the important characters in the book are members of the Mauldin family: his patient young mother, who for some reason never quite comes to life in her son's pages; his wishful but very industrious father (another eminently nice guy), who dominated the family and dominates

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

*A Unique Plan for Young Writers*

## SAINT LOUIS UNIVERSITY
## *WRITERS' INSTITUTE*

**A Four Year Training Course in Writing Fiction and Non-fiction**

Integrated with

A solid education in Philosophy, Arts and Sciences leading to a Bachelor's Degree.

**If you know a talented young writer now in high school you would be doing him or her a service by sending his name and address to the Writer's Institute. You will be provided with a copy of all material sent to him.**

**James E. Cronin, Director, Writers' Institute, Saint Louis University, Saint Louis 3, Missouri**

---

## A Liberal Arts College

which prepares its students for business or the professions. Exceptionally strong faculty. Fully accredited. Courses leading to B.A. or B.S. Degrees; also pre-legal, pre-medical, pre-dental, and pre-engineering training. Complete sports program; pool, gymnasium. Conducted by priests of the Archdiocese of St. Paul, assisted by lay professors.

*Address*

**Very Rev. Vincent J. Flynn, President**

**Box K**

## COLLEGE OF ST. THOMAS
**St. Paul 1, Minn.**

---

# The Abbey School

**CANON CITY, COLORADO**

***Conducted by Benedictine Priests of Holy Cross Abbey***

High School and Junior College. Thorough training for Catholic leadership. High scholastic standing. Complete program of athletics, swimming, horseback riding. Catalog free upon request.

*Address the Headmaster.*

---

## ST. THOMAS MILITARY ACADEMY

A Catholic Preparatory School for Boys. R.O.T.C. Classified by Department of the Army as an "essentially military" school. College preparatory (only). Fully accredited. Well-rounded sports program. Pool, gymnasium. Conducted by priests of the Archdiocese of St. Paul assisted by lay faculty. Military instruction by U. S. Army officers. Catalogue.

*Address*

**Very Rev. Vincent J. Flynn, President**

**Box 8**

## St. Thomas Military Academy
**St. Paul 1, Minn.**

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

**512 Young Men . . .**

. . . enrolled this fall at St. Joseph's College, Rensselaer, Ind., from 21 states, China and Puerto Rico; from New York to California and from Florida to Michigan. Convenient, Midwest location, 80 miles south of Chicago. Conducted by the Society of the Precious Blood.

St. Joseph's advantages are limited enrollment, Catholic environment, personal counseling, attractive 130-acre campus, six new buildings, moderate costs, varsity and intramural athletics, new cafeteria, wide range of four-year courses leading to A.B. and B.S. degrees, including business, geology, physical education, pre-med. Address the Registrar, Collegeville P. O., Ind.

**ST. JOSEPH'S COLLEGE**

**Rensselaer, Indiana**

FOUNDED IN 1839

**LORAS COLLEGE**

DUBUQUE, IOWA

A School of Staunch
Catholicism and
Virile Americanism

HIGHEST ACCREDITATION

LORAS ACADEMY—AN "HONOR"
R.O.T.C. HIGH SCHOOL CONDUCTED
BY LORAS COLLEGE

this book, too; his slightly older brother, Sid; and young Bill himself.

Pop Mauldin is something of an eccentric, but Bill's book is far removed from the slickly contrived hilarity of the *Life with Father, Cheaper by the Dozen* school. For the grown-up Bill, Pop is still more hero than ham. While Bill and Sid were growing up, Pop moved the family from New Mexico to old Mexico, to Arizona and back to New Mexico, pursuing his fortune by a series of ill-fated "projects," which included exploiting an impoverished gold mine, rehabilitating forgotten swamps and rebuilding hopelessly ancient engines.

Meanwhile young Bill and Sid went to the desert schools, fought each other over trifles, played homemade games, had a few mild childhood adventures, fell in love with the pretty little girls in their country-school classes, kept several dogs and a shamefully promiscuous goat, and took some note of the breathtaking Western scenery on every side of them. All in all, it seems they were about as healthy, normal children as you could hope to find anywhere.

The publishers speak of Mauldin's "unorthodox" childhood. But it is the very normality of it that gives the book its special charm. There isn't a complex in a carload of Mauldin memoirs. Nowadays that is high recommendation for any book dealing with childhood.

JOHN COGLEY.

*John Ruskin: The Portrait of a Prophet. Peter Quennell. Viking.* $3.75.

"TO what extent should our study of a writer's works, and of the personal temperament that underlay and colored them, develop into an examination of minor private vagaries? It may be desirable to 'draw a line.' But is it possible to determine exactly where the line should fall? In considering Ruskin, this proves doubly difficult, so strange was the character of his achievement, so close the connection between his work and personality."

Peter Quennell has drawn a sensible line in his biography of Ruskin—a line which, if it permits a sympathetic interpretation of Ruskin's disastrous amours, perhaps does not quite do justice to the enormous range and import of his critical work. It is in this sense that the book's subtitle is rather misleading: for Ruskin as the prophet emerges only momentarily in the narrative, which is too well-knit for any evaluative disengagement, and too fluent for any pause that would allow us to re-consider Mr. Quennell's not implausible thesis. Having drawn the line, in short, Mr. Quennell remains on the "private" side, discreet, sensible, and sympathetic, and crossing only occasionally to the area of import and achievement, and then only by way of illustrating a point. Inexplicable and inappropriate is the reproduction, on the jacket of the book, of Max Beerbohm's caricature of Ruskin.

J. H. JOHNSTON.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

## D'Youville College

*Conducted by*

THE GREY NUNS OF THE SACRED HEART

A fully-accredited liberal arts college for women. Chartered by Act of Legislature of the State of New York. Registered in full with the University of the State of New York and with the Department of Instruction at Harrisburg, Pennsylvania. Approved by the Catholic Educational Association and the Middle States Association of Colleges and Secondary Schools. Membership in the American Council on Education and of the Association of American Colleges. Courses leading to the Degrees of

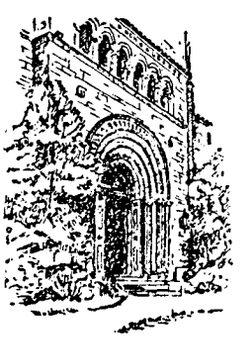
**Bachelor of Arts**
**Bachelor of Science**
**Bachelor of Science in Commerce**
**Bachelor of Science in Nursing**

***For further information, apply to Registrar.***

## CHESTNUT HILL COLLEGE

**Chestnut Hill**
**Pennsylvania**

***Conducted by the Sisters of St. Joseph***



**Approved by the Association of American Universities.**

**For further information write to the Registrar.**

***Prospective students should make early application***

## *LE MOYNE COLLEGE*

Syracuse, New York

Central New York's Jesuit College

FELICITATES

THE COMMONWEAL

on its

SILVER JUBILEE

# XAVIER UNIVERSITY

**The University offers courses in the following divisions:**

**The Graduate School of Arts and Sciences**

**The College of Arts and Sciences, including:**

**College of Arts**

**Department of Music**
**Department of Fine Arts**

**College of Sciences**

**Pre-medical School**
**Department of Home Economics**
**Department of Business Administration**

**The School of Education, including:**

**Department of Physical Education**
**Department of Industrial Arts Education**

**The College of Pharmacy**

**The Summer School**

***For further information write***

**THE REGISTRAR**

**XAVIER UNIVERSITY**

**NEW ORLEANS 18, LA.**


LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

COLLEGE OF
MOUNT SAINT VINCENT
Mount St. Vincent-on-Hudson
New York 63, N. Y.

*Conducted by the Sisters of Charity*

Offers A.B. and B.S. Degrees

Approved by the Association of American Universities

*Extensive campus bordering Hudson River*
*Twelve miles from Grand Central Station*
*New York City*

For particulars address Registrar

NAZARETH
COLLEGE

ROCHESTER 10, NEW YORK

*Conducted by Sisters of Saint Joseph*

B.A. and B.S. Degrees

Liberal Arts — Science — Education — Art — Music — Speech and Dramatics — Secretarial Science — Social Service — Nursing — Medical Technology.

*A Harvest of World Tales. Milton Rugoff. Viking.* $3.95.

HERE is an enormous hodgepodge of stories, primitive and sophisticated, accumulated from many countries of the world. Some are translated from rare languages, others from familiar European literatures, others again are in plain American slang. There is no system in this selection. You find stories from the American Indians, from Chinese, Egyptian, Arabian, Turkish and Greek literature, but not one from the rich folklore of the Portuguese, the South Slavs, the Hungarians and the Japanese. Nazi readers will be glad to know that the Flemish stories of Till Ulenspiegel are included as "German."

In general this is a book of prose. Even parts of the *Poetic Edda* and of the Finnish verse epic *The Kalevala* are rendered in pedestrian prose. But among the English selections we find suddenly two verse ballads, a literary species not admitted to the sections taken from other national literatures.

Though we might prefer a more systematic anthology, we have to admit that we find in this book many stories worth reading. I am especially fond of the Italian section, with its stories from Strapola's *Pleasant Nights* and Basile's *Pentamerone*. There are also many lesser known stories from Oriental Countries. And many readers will even enjoy reading again some of the Grimm Brothers' good old Household Tales.

The illustrations by Joseph Low are beyond Good and Evil, just being rather modest "applied art," certainly not as rude and shocking as the pictures in some other popular anthologies.

MAX FISCHER.

*Roosevelt and the Russians: The Yalta Conference. Edward R. Stettinius, Jr. Doubleday.* $4.00.

PERHAPS it is too much to expect of a public figure that he admit grave mistakes immediately after the fact. What is disturbing is, however, that so many American officials who have played major rôles in shaping the outlines of the postwar world should acclaim as victories the arrangements in which they had a part. This is characteristic of the Stettinius account of Yalta as it is of the several recently published memoirs about Mr. Roosevelt and the recent White Paper about the Far East.

In this latest volume Mr. Stettinius, who was Secretary of State at the time, goes so far as to characterize the Yalta Conference "on the whole" as a "diplomatic triumph for the United States and Great Britain." The basis for this curious contention is that the USSR made more concessions numerically than we did. Mr. Stettinius even goes so far as to explain Russian aggressiveness after the conference on the grounds that "the Politburo may well have taken the line that the Soviet Union had been virtually sold out at Yalta." Can fatuousness go much further?

With such an outlook it is hardly surprising that the author of these candid memoirs should fumble the key to the whole puzzle. Would not a recognition of the much-demonstrated fact that the USSR had no intention

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# Albertus Magnus College

New Haven, Connecticut

Founded and directed by the Dominican Sisters of St. Mary of the Springs. Resident and non-resident students. Liberal Arts, Pre-Medicine, Pre-Law and Teacher Training courses lead to the Degree of Bachelor of Arts. Fully accredited, including accreditment by the American Medical Association. Ninety minutes from Grand Central Station, New York.

*Address the Registrar.*

# ANNHURST COLLEGE

SOUTH WOODSTOCK, CONNECTICUT

(P.O. Address: Box 569, Putnam, Conn.)

Conducted by the Congregation: Daughters of the Holy Ghost

*Location*: Northeastern Connecticut, near Putnam.

Train from Boston, via Blackstone; from New York, via Hartford; by bus from Providence, Worcester and Springfield; and from Hartford, via Danielson. Situated on Route 93, four miles west of Putnam near junction with Route 91.

Resident and non-resident students. Liberal arts. Natural and Social Sciences. Pre-medical. Teacher Training. Preparation for Social Service. Accounting, Secretarial.

*ADDRESS: THE DEAN*

# GEORGIAN COURT COLLEGE

LAKEWOOD, NEW JERSEY

*A Liberal Arts College for Young Women*

CONDUCTED BY THE SISTERS OF MERCY

Combines a solid background of general education with facility in a specialized field.

*In an environment of beauty and culture.*

FULLY ACCREDITED


LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ROSEMONT COLLEGE

ROSEMONT, PENNSYLVANIA

*A Catholic College for Women conducted by Religious of the Society of the Holy Child Jesus*

congratulates

THE COMMONWEAL

COLLEGE MISERICORDIA

Dallas, Pennsylvania

A Residential and Day College for Higher Education of Women, conducted by the Sisters of Mercy of the Union, incorporated under the laws of the State of Pennsylvania, empowered to confer Degrees—A.B., B.S. in Science, B.S. in General Home Economics, B. Mus., B.S. in Secretarial Science, and Teacher-Training. Fully accredited by the Pennsylvania State Department of Education; Association of Colleges and Secondary School of the Middle States; Board of Regents of the University of the State of New York.

*Address the Dean*

of cooperating with the West all along explain the Yalta Conference itself and the ructions that soon followed? It is footless to speculate on what brought about a non-existent change of policy.

One of the most revealing dialogues reported in this volume involves the author's own genial suggestion to Mr. Stalin that "if we worked together in the postwar years there was no reason why every home in the Soviet Union could not soon have electricity and plumbing." Curiously, this inducement left Stalin unmoved.

What would have been more persuasive as a defense of the Yalta agreements, whose consequences for Poland, Yugoslavia, China and other nations soon appeared, is "extenuating circumstances." Such factors would be a misjudging of the current military situation in both East and West and a failure to see before it happened what the Russians were driving at. If American apologists for Yalta would even confine themselves to the contention that it was the best agreement we could get, their case would be more plausible. But to present Yalta as a triumph!

Mr. Stettinius, in a final note, gets much closer to the nature of the thing than in all the preceding three hundred pages. He says that the Western nations can follow their present (cold war) policy toward the USSR because at Yalta President Roosevelt and Prime Minister Churchill tried "to deal with the Russian leaders in an honest and honorable manner." EDWARD S. SKILLIN.

*Out of the Square. Peter de Polnay. Creative Age Press.* $3.00.

GOD'S grace works in mysterious ways, the world is largely what we make it, and a little kindness never hurt anybody, seems to be the message of this new novel by Peter de Polnay. Unfortunately, the message, worthy though it may be, gets in the way of the story and makes what could have been a convincing book, little more than edifying. Reported by its publishers to be "Catholic in flavor" the Catholic reader will find the flavor slightly sweet but pretty indistinct.

Set in post-war Florence, the book is the story of Mario, a fourteen year old orphan and peddler of "re-capped" American cigarette butts who befriends Giavannia, a simple and saintly orphan girl of the same age and occupation who is engaged most of the time in working "miracles" and who, very handily for Mario, has intuitive knowledge of good and evil. Through a series of novelistic coincidences which tend to exploit rather severely the adage that it's a small world after all, Giavannia unconsciously brings about a profound spiritual change of heart among the book's five other central characters, four of whom later combine their wealth and energies toward the establishment of a home for destitute children. Unfortunately these main protagonists of the story are not drawn with sufficient depth or skill to lend credence to their mystically inspired change of heart and even their less wholesome activities, in many cases, seem to be undertaken without sufficient motivation.

*Out of the Square* is Mr. De Polnay's fourth novel in as many years and shows evidence of haste. Sometimes

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# NAZARETH COLLEGE

**NAZARETH MICHIGAN**

*Fully Accredited Catholic College for Women*

**Confers A.B. and B.S. Degrees**
**B.S. Degree in Nursing**

**Two-Year Terminal Curricula in**
**Business Education**
**Family Living**
**General Culture**
**Library Clerical Service**

*Address Registrar*

# CALDWELL COLLEGE FOR WOMEN

CALDWELL, NEW JERSEY

*sends congratulations to*

*THE COMMONWEAL*

for the outstanding position it has maintained in periodical literature for the last twenty-five years.

That its present status be surpassed only by a more brilliant future is the wish of the Sisters of Saint Dominic.

*The President and Faculty of*

## SIENA HEIGHTS COLLEGE

Adrian, Michigan

*extend congratulations to the editors of*

THE COMMONWEAL

*on the occasion of their Silver Jubilee.*

*May their publication long continue to serve God in man.*

## Mount St. Dominic Academy

CALDWELL, NEW JERSEY

70 minutes by bus from
Midtown Terminal, Broadway and 43rd St., N. Y. C.

Country Resident and Day School for Girls

Lower School — Grades 1-8

High School—College Preparatory and General Course

Accredited by the Middle States Association of Colleges and Secondary Schools. Affiliated with the Catholic University of America, Washington, D. C.

EXTENSIVE EXTRA-CURRICULAR PROGRAM

Address SISTER DIRECTRESS

Telephone: Caldwell 6-3660


LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Balance in Education
Spiritual . . . Intellectual . . . Recreational

Rosary College

*A Catholic College for Women, conducted by the Dominican Sisters of Sinsinawa, Wis.*

For Resident and Non-Resident Students
Situated in River Forest, Illinois,
a Residential Suburb of Chicago.

Full Accreditation
Standard Liberal Arts Courses

Marygrove College

Detroit, Michigan

A fully accredited
liberal arts college
distinctive for its use of
campus and community resources
as a laboratory for
responsible living

For information address the Registrar.

the idiom is curiously inappropriate. Who, for example, can imagine a young Italian street urchin thinking of someone as not being "his cup of tea"!

Despite these flaws the author deserves credit for attempting a difficult religious theme and he does succeed, to some extent, in capturing the low-life aspects of a European tourist city. He has a restrained, detached way of saying things and is capable of gentle social satire. The scene in which three youthful Americans "who would be back in time in America to cast their votes for Henry Wallace" meet Mario and force upon him a large dinner which, because he is unused to so much food, only threatens to make him sick, is one of the most rewarding in the book. JAMES J. WEY.

## • REVIEWERS •

J. F. POWERS, author of *The Prince of Darkness and Other Stories,* is now teaching at Marquette University in Milwaukee.

Serge HUGHES, who is on the faculty of St. John's University, Brooklyn, is particularly interested in present-day Italy and contemporary European literature.

Harry W. FLANNERY, former CBS foreign correspondent and author of *Assignment to Berlin,* is now on the staff of the Los Angeles *Examiner.*

J. H. JOHNSTON, a graduate of Notre Dame, is studying English literature at the University of Chicago.

Max FISCHER, who has written critical studies on Kleist.

Strindberg and the philosophy of Dante, does editorial work for the foreign-language press in New York. During the present semester he has been giving a course on Medieval Literature at the New School.

James J. WEY, a native of Painesville, Ohio, is a graduate student at the Catholic University of America.

SAINT MARY'S COLLEGE
NOTRE DAME
*Conducted by Sisters of the Holy Cross*
A.B., B.S., and B.M. Degrees
*Graduate School of Sacred Theology, for Sisters and Laywomen*
Holy Cross, Indiana Near South Bend

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# Educational Directory

### SPECIAL SCHOOL

**MARYDELL SCHOOL INC.**

Langhorne, Pa. Retarded children require medication, training and individual instruction. Learn of our methods and results by vsiting the school. T. Frank Devlin, M.D., President.

### SCHOOL OF NURSING

**COLLEGE OF MT. ST. VINCENT SCHOOL OF NURSING**

Conducted in cooperation with St. Vincent's Hospital, New York City. Offers courses leading to Diploma of Nursing and Bachelor of Science Degree with a major in Nursing. Write for Bulletin L to Director of Nursing, College of Mt. St. Vincent, Mt. St. Vincent-on-Hudson, New York 63, N. Y.

# Classified

★ Rate for your message, 10c a word. 75c a line for display copy. Discounts: 5% for 3 times, 10% for 7 times, 15% for 13 times.

### BOOKS

★ Books: Used, Old Rare.
For Librarians, Collectors, Readers.
Huge Stock. Reasonably Priced.
Catalogs Free. Browsers Invited.
Want Lists Solicited. Libraries Purchased.
DAUBER & PINE BOOKSHOPS, INC.
66 Fifth Avenue, New York 11, N. Y.

### IRISH BOOKS AND GIFTS

★ Books, Linens, Gifts. *Catalogs.*
IRISH INDUSTRIES DEPOT, Inc.
876 Lexington Ave. (near 65th), New York

### FURNISHED ROOM

★ 58th St., New York City. Large room, private home. Business woman, permanent, references. PLaza 3-5359.

### COLLEGES—WOMEN—PENNSYLVANIA

**ROSEMONT COLLEGE**

Rosemont, Pa. A Catholic College for Women conducted by the Religious of The Society of the Holy Child Jesus. Accredited by the Association of American Universities. Situated on the Main Line of the Pennsylvania Railroad. Eleven miles from Philadelphia. Address the Registrar for information. Telephone Bryn Mawr 4514.

### MARYLAND

**COLLEGE OF NOTRE DAME OF MARYLAND**

North Charles St., Baltimore, Maryland. An Accredited Catholic Institution for the Higher Education of Women. Conducted by the School Sisters of Notre Dame. Exceptional Advantages. For information address the Registrar.

### PREP SCHOOLS—BOYS—NEW JERSEY

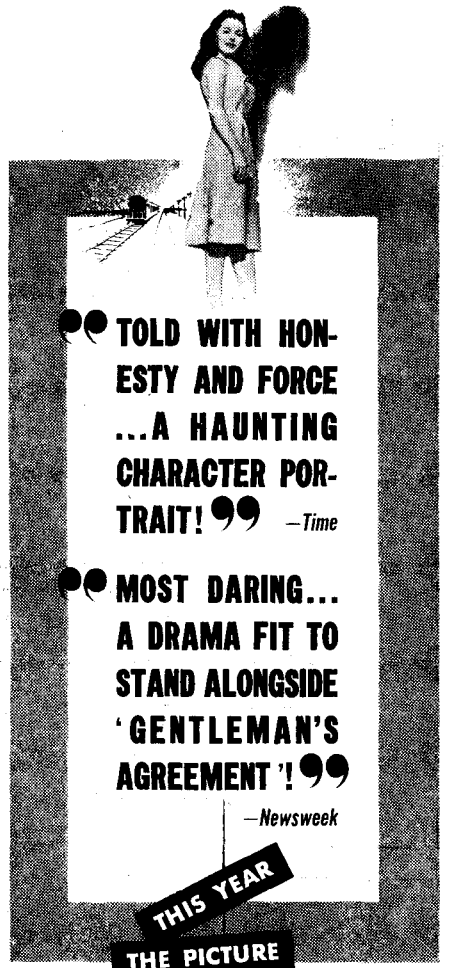
**DELBARTON SCHOOL**

Morristown, New Jersey. An hour's drive from the George Washington Bridge or Holland Tunnel. A country day and boarding school for boys conducted by Benedictine Monks. Six forms, comprising the 7th and 8th grades and four years of college preparatory courses. Small classes. Thorough guidance department. Complete athletic program. Write for prospectus to the Headmaster.

### RHODE ISLAND

**PORTSMOUTH PRIORY SCHOOL**

Portsmouth, Rhode Island, 23 miles from Providence, 8 miles from Newport, on inland waters of Narragansett Bay. Conducted by American Monks of the English Benedictine Congregation, assisted by Lay Masters. Five forms, 8th grade and four years of high school. Standard Preparatory Course for all colleges and technical schools. Added opportunities in Mathematics and Languages. College Board Examination. Full facilities for athletics including sailing. Address the Secretary.



TOLD WITH HONESTY AND FORCE ...A HAUNTING CHARACTER PORTRAIT! —Time
MOST DARING... A DRAMA FIT TO STAND ALONGSIDE 'GENTLEMAN'S AGREEMENT'! —Newsweek
THIS YEAR THE PICTURE IS . . .
Pinky
THE LOVE STORY OF A GIRL WHO PASSED FOR WHITE!
Produced by DARRYL F. ZANUCK · Directed by ELIA KAZAN
starring
JEANNE CRAIN
ETHEL BARRYMORE
ETHEL WATERS
WILLIAM LUNDIGAN
20th CENTURY-FOX
NOW PLAYING
RIVOLI ★ ASTOR
NEW YORK CITY
THEATRE—BOSTON


LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

# ORATE FRATRES

*Pioneer Liturgical Review in English,* founded by Dom Virgil Michel, O.S.B. In the 22nd year of recognized leadership.

*Mass, Sacraments, and Sacramentals,* including the Divine Office and the Church year—these are first in the life of the Church. Active and intelligent participation in them is therefore likewise primary in the formation of a fully Christian life, whether of the individual or of a parish. Such participation means putting on the mind of the Church—which is the mind of Christ—in regard to God, society, oneself.

*Orate Fratres* strives to further such participation. It also shows how such a "living with the Church" radically effects all departments of human thought and endeavor. Particular stress is laid on the relation between liturgy and the social questions. Integrates the whole field of "the Catholic revival." Twelve issues a year, 48 pages each issue.

ORATE FRATRES Subscription rates:
1 year $2.50* (outside U.S.A. $3.00).
2 years $4.25* (outside U.S.A. $5.25).

*American Possessions and Territories take regular U.S.A. rate.

THE LITURGICAL PRESS
ST. JOHN'S ABBEY
Collegeville, Minnesota

# SAINT MARY-OF-THE-WOODS COLLEGE

Fully accredited four-year college for young women. Courses leading to A.B., B.S. and B.F.A. degrees. Liberal arts, art, music, commerce, home economics, secretarial, journalism, medical technology, speech and radio, teacher training.

Well-equipped library and laboratories.
Attractive living accommodations.
Extensive Campus. All sports.
Early registration advised.

For catalogue, address:

The Secretary, Box 99

Saint Mary-of-the-Woods, Indiana

# Read
# THE LABOR LEADER
## for

- Concise Summaries of the Labor News.
- Comment on that News.
- Personal Interviews with Important Labor Leaders.
- The Catholic Answer to Labor Problems.
- Cartoons by Willock, Photos, Commentary by Don Capellano, etc.

Published twice a month (once during July and August) by the Ass'n of Catholic Trade Unionists (ACTU).

**All for $2 a Year! Simply clip and mail—**

THE LABOR LEADER
226 LAFAYETTE STREET
NEW YORK 12, N. Y.

C849

Enclosed is $2.00. Send THE LABOR LEADER for one year to:

*Name* .....

*Address* .....

.....

The President, Dean, and Faculty of

# Villa Madonna
# COLLEGE

COVINGTON, KENTUCKY

congratulate The COMMONWEAL on its Twenty-fifth Anniversary as a leader in the field of Catholic journalism.


LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE CATHOLIC WORLD

congratulates

THE COMMONWEAL

on twenty-five years
of distinguished service
in Catholic literature

The Catholic World
*published monthly by*
The Paulist Fathers
411 W. 59th Street, N. Y. C.

*Congratulations*

*from*

The Sign

National Catholic Magazine

*"the best matter in the best manner"*

● CURRENT FACT & COMMENT ● "PEOPLE"
● SIGN POST ● WOMAN TO WOMAN
● STAGE & SCREEN ● RADIO
● SPORTS by Don Dunphy
● PICTURES Aplenty!

*"for Yourself, Your Home, Your Gift!"*

The Sign

SIGN BUILDING
Union City, New Jersey
Published by The Passionist Fathers

**JOURNAL OF ARTS AND LETTERS**

*Edited by the Brothers of the Christian Schools*
*Has Published in Its Initial Numbers*

**"Cultural Significance of Spanish Baroque"**

**"Jacques Maritain: Doctus Angelico"**
a complete study of the life and work of M. Maritain

**"The Present State of Religious Art"**
by Pie Régamey, O.P., "whose acuity of analysis and unfailing wit are, for those in the know, one of the chief pleasures of contemporary Catholic writing in France." "Aldate" in *Blackfriars*, Oct., 1949

**"Manhattan College Liberal Arts Report"**

**"Towards a Liturgical Art"**

And Many Other Significant Essays

*(A Limited Number of the Issues Containing These Articles is Yet Available)*

**The JOURNAL will publish in the future essays on: The Christian Understanding of the Arts, Spiritual Elements in the Paintings of Keith, A Survey of Modern Religious Art, The Substance of Goethe, etc., as well as numerous book reviews and lengthy commentaries on recent European and American periodical literature.**

**Two dollars per year** **Single copies, sixty cents**

**4247 Washington Boulevard, Chicago 24, Ill.**

The editors of

AMERICA

and of

THE CATHOLIC MIND

congratulate

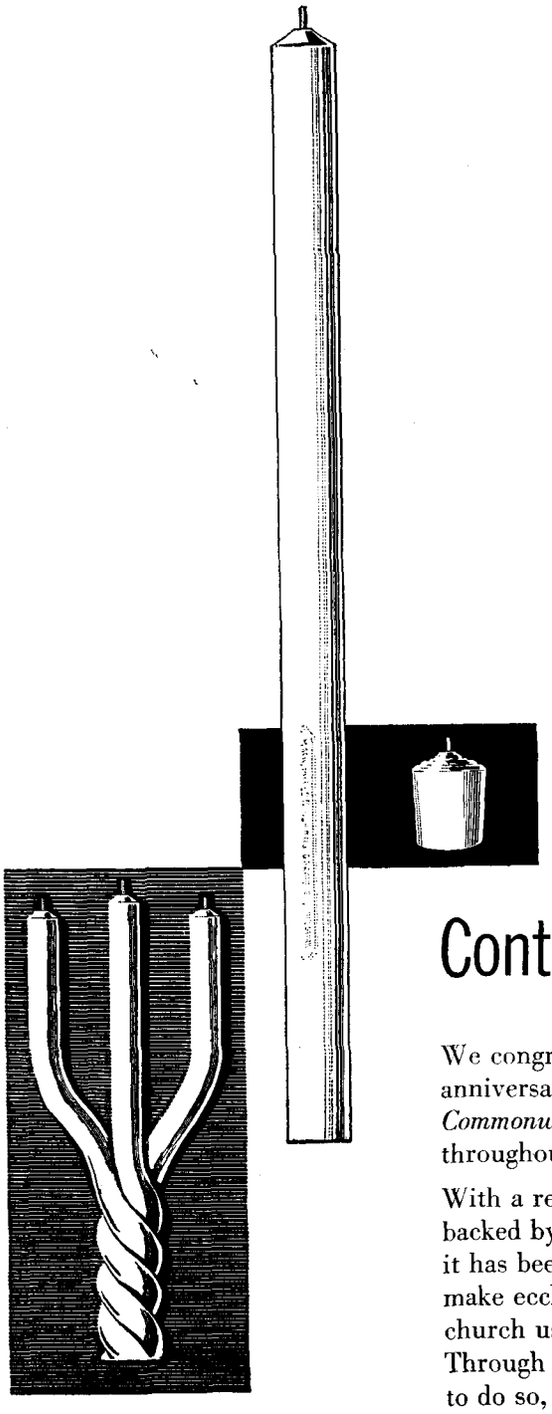
*The Commonweal*

and beg God's blessings

for another quarter century of service to

Catholic thought.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



# Continuing a tradition...

We congratulate *Commonweal* on its twenty-fifth anniversary . . . we admire and respect *Commonweal* for its stand on the basic truths throughout all these years.

With a reputation for integrity
backed by over twenty-five years of experience
it has been our privilege to
make ecclesiastical candles for every
church use and occasion.
Through the years to come we shall continue
to do so, maintaining our imprint as the
symbol of quality and service.

**MACK-MILLER** CANDLE CO., INC.

Candles OF CHARACTER

Syracuse 1, New York

New York • Chicago • Boston • New Orleans • Los Angeles

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED